

A
PREPARA-
tīue for the new

Passcouer.

Very profitable to be perused
and read of all those who are
called to the holy Table of
our Lord.

By Maister *William Camper*, Minister
of Gods word.

Wisdomes Proclamation.

Come, eate of my meate, and drinke of the wine
that I haue drawn. Pro. 9. 5. My fruite is better
then golde, euen then fine golde, and my reuen-
gues better then fine silver. Pro. 8. Ritches and
honour are with me, durable ritches and righ-
teousnes: vers. 18. Hee that findeth me findeth
life, and shall obtaine fauour of the Lord. 34.

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minister of Nuneaton



TO
THE RIGHT
worshipfull Sir David
Murray, speciāll Gentleman
of the Prince his bed-cham-
ber, multiplication of mercy,
grace, and Peace.



Right Worshipfull,
albeit no distance of place
can disioin them in affec-
tion, whōe God hath con-
ioyned by the band of
one spirit: yet is it no small stop of that
Christian conference, whereby either of
them might happily edifie, and bee edified
of others. I haue therefore taken mee to
the next remedie, since I cannot reach

The Epistle

Rom. I,

towards you with my tongue, I haue endeououred by writing to bestow vpon you some spirituall giſt, according to my line or measure: for recompence of that comforte, which I haue reaped of that grace of God, which is in you.

I knowe these colder partes of the Ile, wherein wee ſo iourne, doe not vsuallie render ſuch ripe fruites as thoſe on which the Sun beates more hotly; yet are they alſo profitable in their kind for nourishment, ſpecially of ſuch who from their youth haue beene accuſtomed to feede vpon them. Neither hath the Lord our God debarred vs from Communion of that which is the greateſt glorie of the Ile: the Sun of righteousnes hath ſhined vpon vs alſo. The Lord hath made our darkenes to be light, & led vs who were blind, a way we knew not. The Lord hath ſet his ſtanderd amongſt vs. He hath not onely ſaid to the South, keep not backe, but he hath alſo commaunded the North to giue, & to bring vnto him his Sonnes from

El. 42:16:

Esa: 49:22

Dedicatorie.

from farre, and his Daughters from the
 endes of the earth. As the going foorth of
 the Sunne is from the one end of heauen
 to the other, rising in the East, and run-
 ing on like a mightie man, his race to-
 wards the West, so hath the Lawe gone
 foorth of Sion, and the word of the Lord
 from Ierusalem: the light of the Gospell
 through many natiōs hath come frō them
 of the East toward vs in the West, where
 now it standes more maruellously, thē the
 sun stood in Gibeō in the daies of Ioshua,
 til the fulnesse of the Gentiles in these
 parts, the remnants of Iaphets house be
 brought into the Tents of Sem. How
 long it wil so continue the lord knoweth.

Esay. 43, 6

Psal. 19: 6

Esai. 2: 3.

Iosh. 10

11.

Ro. II: 25

Gen 9, 27

Now the shadowes of the euening are
 stretched ouer them of the East: the Sun
 is gone down ouer their Prophets. Dark-
 nes is vnto them in steade of diuination.
 If our vnthankfulnes prouoke the Lorde
 to withdraw it from vs, woe in like man-
 ner shal be to this land, when God departs
 from it. There was neuer people before vs

Mich, 3, 6

Hof. 9. 12.

The Epistle

Io. 12, 35

Luk. 19

42

Pfalme. 2.

Luk. 15:8

Pfal. 16:6

had any more but their day of grace, some longer, some shorter: but as they had a morning, so hath an enening also ouertaken them. While therefore we haue the light, let vs walke in the light: Blessed shall we be, if we knowe those thinges which belong to our peace: for in our daies, that promise which the Lord made 2000. sixe hundred yeres agoe, is abundantly performed: that hee would giue the endes of the earth to his Son for a possessiō: Happie are they among vs, who shall be found of that number, sought out by the candle of the Gospell, as peeces of lost money, and like wandring Sheep taken out of the mouth of the Lyō, and giue in a gift to Christ, that he may saue them: these are the redeemed of the Lord, let them praise the Lord; and among them come yee in also, and giue glorie to God: take in your heart and mouth with Dauid, that Song of thanksgiuing: The lines are fallen vnto mee in pleasant places: and I haue a faire heritage.

It

Dedicatorie.

It is written of Theodosius, that hee thanked God more, for that hee was a Christian, then for that he was an Emperour; because the glorie hee had by the one would vanish, but the benefits he enjoyed by the other, hee knew wereto continue for euer: and though it may bee most iustlie great matter of your ioy, that by the fatherlie care of our Gracious Soueraigne, ye haue beene placed a domestique attendant on his Maiesties moste princely Sonne, euen from his verie Cradle (wherin hitherto you haue beene praised for fidelitie, & I hope shall be so to the end) yet let this bee your greatest glorie, that the Lord hath made you partaker of that blessing which commeth by the gospel, and giuen you the earnest of that inheritance prepared for the, who are sanctified by Faith in Christ Iesus, for increase whereof in you, as I dayly send vp my weake prayers vnto the Lord, so shall I be aboundantly contented to know that these smal fruits of my husbandry, which

Act. 20:
32.

The Epistle Dedicatorie.

Gene. 43,
11

have grown this last Summer in the pleasant valley of Perth, not farre from your native soile, maybe any way profitable to confirme and establisb that which GOD hath wrought in you. Let them therefore (Right worshipfull) come towards you, As those fruites which Iacob sent to Ioseph from Canaan Southward, to more plentifull Aegypt; though not as supplements of your neede, yet as testimonies of that loue which I beare toward you in the Lord, to whose mercie I commēd you for euer in Iesus Christ.

Your W. in the Lord
Iesus,

*M. William Cowper, Minister
of Christ his Euangel at
Perth.*

G9e



Goe conquest credit from a heavenly heart,
Thou little volumne of a larger light:
Thy worthy Patrone, soone will take thy part,
For Sympathie, fore thou come in his sight,
The Eagle mounts by other Fowles in flight,
So doth this Preacher in his subiect soare:
His spirit transported, runnes the race aright,
Vnto that feast that lasts for euermore.
Get vp, good Reader, follow him therefore,
That thou may meete with thy Bridegroom a-
Addresse thee heere, with duty to adore, (boue,
Thy King, thy crowne, thy light, thy life, thy loue,
Reade and reuolue, reuolue againe and reede,
Heere let thy soule on heavenly Manna feede.

M. W. Buchanan.

I Fany leaue in this earthly Crete,
Imprisoned in the *Labyrinth* of sinne:
Lyes famished for hunger, at the feete
Of spirituall *Minos*, that hath lock't him in:
Come, heer's a *Dedall* that will make him meete,
With heavenly winges, sinnes deadly clowdes to
And set him at Gods Table there to dine, (twin
On God with God, by soules repast Diuine.

Iohn Stewart.





The Principall pointes of
Doctrin, contained in this
Treatise.



What a feruent desire christians haue
to be vnited with Christ. sect. 1

Death is desired by them in so farre
as it is a meane of this Vnion. 1

Inexcusable then are they who
neglect this holy sacrament. sect. 2

How shall it be thought they will suffer with him
on mount *caluarie*, who refuse to banquet with
him in his Parlour. 2

Penitent sinners should waite for this Table with
such affection, as these sicke persons waited on the
waters of *Bethesda*. sect. 3

At *Siloam* poole, onely he was healed, who first
stepped downe, not so at *Shiloh* his Table. 3

Yet there is great danger in coming without
preparation. sect. 4.

Two parts of the precept, first that we trie, se-
condly that wee eate, last part first handled, and
why. sect. 5

We are bound by the Lords commaund to com-
municate. sect. 6

But

The Principall Pointes

But an apostate man will eate where God forbids him, and will not eate where God commands him. sect. 7

Belceuing the Seducer and not the sauour. 7

Ignorance is the mother of all recusancie to communicate. sect. 8

Some refuse, because they know not the excellencie of this Sacrament. sect. 9

These are foolish like Naaman, reckoning the Riuer of Damascus better then the waters of Israell. 9

Worldlings refuse not a good gift, although giuen by small meanes. sect. 10

Farre lesse should Christians refuse this heavenly gift, because it is propined by earthly meanes. 10

The lesse we see in this Table, the more we are bound to beleue. sect. 10

Others refuse vpon pretended reasons. sect. 11

Their reasons refuted: first if it bee want of preparation, the fault is their owne. 11

Secondly if it be variance with their neighbour, they excuse one sinne by an other. 11

Better excuses the these reiecte d by christ, sect. 12

They who excuse their recusancie, because of variance, are yet further conuincid. sect. 13

In effect they preferre Barrabas to christ, sect. 14
who wil rather renounce their communion with christ, then renounce their wicked will. 14

They consent not to the marriage of the Lambe who refuse the smallest token of his loue. 14

They loue not christ, who refuse to communicate: sect. 15.

Ignorance of both the sortes of Recusants discovered

of this Treatise.

uered, sect. 16

They refuse to eate of that bread which christ
callesh his body. 16

In this sacrament are thinges of sundrie kindes,
which must be distinguished. sect. 17

Yet are they so to be distinguished, that we destroy
not their Vnion. sect. 18

Three rules to bee obserued in the right dis-
cerning of the Lords bodie. sect. 19

First rule is, that euerie thing in this sacrament be
taken vp in the owne kinde. sect. 20

Against this rule faile Papists; and how. 20

Against it faile also bastard professors; sect. 21

Not considering that here the bread and wine
are changed. 21

The second rule is, that this sacrament be vsed ac-
cording to Christes institution. sect. 22

Papists faile against this rule also. 22

Sacrilegioullie they abstract the vse of the cup from
the people. sect. 23

The Pope and Councell contrarie. 23

The third rule is, that this sacrament be vsed to
the right endes. sect. 24

The first ende of this sacrament, is a thankfull
commemoration of Christes death. sect. 24

Error of Concomitance disprooued. sect. 25

Concomitance destroyeth the first ende of this
sacrament. 25

The second end of this sacrament, is the commu-
nication of Christ, to them who are his. sect. 26

In this sacrament, christ is truly exhibited & gi-
uen. sect. 27

Yet is not he receiued of euerie one, who recei-
ueth the bread. sect. 28

For

The Principall pointes

For there is a difference betweene exhibition and
acceptation. 28

The wicked eat not Christ in the sacrament. 28

Conclusion of the first part of the præcept is, they
refuse a greate gift, who refuse to communicate.

sect. 29

The second part of the precept commaundes try-
all before communion. sect. 30

For the Lord will not that this table bee a snare
to vs, as was *Abfaloms* to *Ammon*. 30

Yet many so make it, not considering who they
are themselves. sect. 31

Banquetters at this Table should bee holy per-
sons. sect. 32

Vnreuerent handling of holy things, hath ne-
uer beene left unpunished. 32

Neither will the Lord shew vs his presence with-
out our preparation. 32

Excellencie of this sacrament. sect. 33

An exhortation to come vnto it with reuerence.
sect. 34

That we put not new wine into olde vessels. 34

Comfort for the tender conscience, caste downe
with the sight of sinne after tryall. sect. 35

Two sorts of tryall, one of things perfect, another
of things imperfect. 35

The tryall here commaunded is a searching out
of our imperfections. 35

And therefore should wee not be discouraged, al-
though after tryall wee finde them to bee many
sect. 36.

This comfort confirmed by considering those
who were bidden to the banquet: sect. 37

Banquetters there, were the poore, the maymed,
the

of this Treatise.

the hault and the blinde 37

This tryall is not that dayly and ordinarie tryall
required in all our actions. sect. 38

Dayly tryall moste necessarie. 38

Miserable is their state, who liue without daylye
tryall, they die like *Achitophel*, putting their
house in order, not their soule in order. sect. 39

But a singuler and extraordinary tryall is requi-
red before communion. sect. 40

Euerie new sight of our selfe discouereth a newe
corruption. 40

What a laborious worke is inioyned to man,
when he is commaunded to trye himselfe. sect. 41

Man being well tryed, shall appeare a new found
world of wickednes. sect. 42

Foure bands of cogitations, which oppresse the
minde. 42

Two things necessarie for this tryall. sect. 43

First the spirit of God. 43

Next the word of God. sect. 44

For euerie imperfect thing must be tryed by an o-
ther then it selfe. 44

Many trie themselves by wrong rules, and are
deceaued. 44

How we may profit by comparing our selues with
others. sect. 45

It is not enough that Pastors and Elders try vs,
we must trie our selues. sect. 46

For others cannot know whether thou come to
the Table as a *Iohn*, or as a *Iudas*. 46

Let euerie man therefore aske for himselfe, is it I
Lord? 46

We shold trie our selues & not other men. sect. 47

This reprocueth them, who before communion
tryeth

The Principal Pointes

tryeth faults done to them, more then finnes done by them. 47

But it taketh not away brotherlie admonition. s. 48

The chiefe pointes of preparation before communion, are two. sect. 49

First that we lay aside our olde finnes. 49

Otherwaies no communion with the Lord. 49

How *Esther* was purified, ere she was presented to *Ahasuerus*. 49

Without diuorcement from our olde finnes, no marriage with the Lambe. sect. 50

Not a generall confession, but a particular inquisition should be made of our finnes. sect. 51

The second point of preparation is, that wee put on the new christian disposition, consisting in these three; sect. 52

First that toward God we be holy, and heauenly minded. sect. 53

So that we become wearie of our earthly pilgrimage; 53

And neuer rest til we return to the Lord, sect. 54

For our soules cannot rest but in him. 54

Two thinges profitable to helpe vs to this heauenly disposition. sect. 55

Consideration of the place wherein this Sacramēt was instituted. 55

Consideration of the time. 55

The time warneth vs to celebrate this supper like a Pascheouer. 55

But moſte of all, the meditation of the loue of God is profitable to worke in vs this heauenly disposition. sect. 56

It is not a light Meditation of this loue, that wil raise vp our heartes, 56

Neuer

of this Treatise.

Neuer such loue shewed in the world, as Christ
Iesus hath shewed vnto vs. sect. 57

Stronger then the loue of *Ionathan* to *Dauid*. 57

Or the loue of any mother to her children. 57

A prooffe of Christ his wonderfull loue towards
vs. sect. 58

Christ on the crosse prepared as a food in the
sacrament, is exhibited vnto vs. 58

What a notable comfort we haue here, that this
banquet begun on earth, shalbe fulfilled in heauen sect. 59

Worldlings if they were touched with a sence of
this loue, would forsake all & follow christ. sect. 60

Sinfull women would change their life like *Ma-
rie Magdalen*. 60

And sinfull men would change their life like
Mathew the publican. 60

The second part of our new christian disposition,
is that toward our neighbors we be louing. sect. 61

Without loue we cannot be of the communion
of saints. 61

By what effects is our loue to be tried. sect. 62

Readinesse to forgiue a rare vertue. 62

Christians liue now like Iewes and Samaritans
of olde. 62

As men are mortall, so should their anger be. 62

Readinesse to doe good vnto others is as rare a
vertue. sect. 63

Professors now liue like the sonnes of *Anak*,
churlish *Naball*, or the rich Glutton. 63

The third point of our new Christian disposition
is, that we be sober, & litle in our own eyes. sect. 64

With *Nephiboseth*, *Iacob*, the *Centurion*, the wo-
man of *Canaan*, and *Elizabeth*. 64

The Principall Pointes

How necessarie our humiliation is, for our vnion
with God, 64

With this inward humili^e, we should also, haue
an hungring for the Lords saluation, sect, 65

For the Lord will fill the hungrie, 65

None meete banquetters heere, who are not
hungrie: 66

The comfortable fruit arising to them, who after
prescribed preparation communicate at this holy
table: 66

A





A
PREPARATIVE
for the new Pasle-
ouer.

1. COR. 11. 28.

*Let a man therefore trie himselfe, and so
let him eate of this bread, and drinke of
this cup.*

My helpe is in the name of the Lord,



S the soule of a Christi-
an longeth for nothing
more, then to bee fully v-
nited with the Lord Ie-
sus; so doth he greatly ac-
count of everie meane, wherby this V-
nion is aduanced. The Apostle *S. Paul*
was so inflamed with the loue of christ,

The ser-
uēt desire
of a Chri-
stian to be
vnited
with
Christ.
Phil. 3. 8

A preparatiue

Death
should bee
desired so
farre, as it
is a meane
of this v-
nion.

2. Cor. 5.

4.

Phil. 1. 23

Sect. 2
Inexcusa-
ble the are
the neg-
lecters of
this holy
sacrament

that in comparison of him, he esteemed
all other thinges to be but dounge, and
euerie thing an aduantage that might
serue to conioyne him with Christ: for
albeit the nature of man abhorreth no-
thing more then death (yea euen the
soule of the godly desires not to lay a-
side the body, if it might stand with the
Lords dispensation, which the Apostle
is not ashamed to protest of himselfe:
*We wold not (saith he) be uncloathed, but
would be cloathed vpon, that mortalitie
might bee swallowed up of life*) Yet did the
loue of Christ so farre overcome him,
that he was content through the valley
of death to followe his Lord, yea moste
desirous to be dissolued by death, in so
much as he knew it to be a meane to cō-
ioyne him neerer with Christ.

And herin he stands vp to witnesse
vnto vs, that vnlesse we haue a most fer-
uent desire to participate of this ho-
ly Sacrament, which the Lord hath in-
stituted to seale vp, & increase our spi-
rituall Communion with him; wee are
manifestly conuincd to bee such, as in
whom there is no loue of the Lord Ie-
sus: If we will not goe with him to eate
and

the new Pasſeouer.

and drink in his Parlour at Ieruſalem, it is not likely that we will follow him out of the Cittie. bearing his reproach to be crucified with him on mount Caluerie. The Apoſtle is deſirous to goe through death, that he might come to Chriſt: & it was the notable worde of that auncient Ignatius, the ſcholler of Chriſts beſt beloued Diſciple Saint Iohn. *Nihil uifi-
bilitatis moror, nihil inuiſibilitatis modo Chri-
ſtum acquiram.* I ſtande (ſaid hee) vpon nothing viſible, nor inuiſible: I care not what torments come vpon me, ſo that I enioy Chriſt Ieſus: and will not we then (caſting away all impediments) come ioyfully forward to this holy Table, wherein our bleſſed Sauour communi-
cates himſelfe vnto vs, and wherevnto this day ſo louingly he inuities vs? Now he ſtandes at the doore, and hee knocks, offering to come in, and ſuppe with them who will open vnto him. Now the maiſter ſhall ſay to his Diſciples: *Take yee and eate, this is my bodie.* Now ſaies the bride-
groom to his friends: *Eate, O my friends, and make you merrie my welbeloued.* Now doth the Angell intimate that procla-
mation, which hereafter will be refoun-

They wil
not ſuffer
with him
on mount
Caluarie,
who re-
fuſe to ba-
quet with
him in his
parlour.

He. 13. 13
Euſeb. li. 3
Cap: 36

Reu. 3. 20

Ma. 26. 16

Cant. 5. 1

A preparative for

Reu. 19.
7.

Math. II.
28.

Sect. 3

We should
com to this
holy table
more fer-
uently, then
those disea-
sed per-
son haſt-
ed to the
waters of
Siloam.
Iohn. 5, 1.
Iohn. 9, 7.
Gene. 49
10.
Ioh. 1, 14
At Siloam
poole, on-
ly hee was
healed,
who firſt
ſtepped
downe:
not ſo at
his
Table.

ded with greater ioy from heauen: *Let vs be glad and reioyce, for the marriage of the Lambe is come.* And now the Sani-our calles vppon ſinners with outſtretched armes: *Come to me all yee who are wearie, and laden, and I will reſreſh you.*

Theſe diſeaſed creatures who lay at the poole of *Bethesda*, wayted diligently on the occaſion, when they ſhould ſtep downe into the water: for he that firſt ſtepped in, after the Angel had troubled the water, was made whole, whatſoeuer his diſeaſe was: Prayſed be God, though we haue not now theſe waters of *Siloam*, wherein with that blind man wee may cure our bodily diſeaſes; wee haue the waters of that *Shiloh*, of the which, who ſoeuer drinks ſhall not thirſt any more: theſe are the waters of life, that are able to cure ail our ſpirituall infirmities, the benefit is not reſtrained to one, that firſt ſits downe at his Table, but is extended to all thoſe who make themſelues readie to come vnto him. Let vs not therefore neglect ſo faire an occaſion of grace, but let vs vp and ariſe, let the Bride make herſelfe readie, and goe forth to meete the Bride-groome. Let

vs

the new Pasſeouer.

vs begin in this Wilderneſſe to eate the fruits of our promiſed *Canaan*, which is aboue: Let vs open to the King of glory that knocks: let vs goe to our Sauour that cries Come, and ioyfully communicate with our Lord, who commaunds *Take and eate, This is my bodie*. For here is giuen the greateſt gift, and that in the moſt excellent manner, that God hath to giue on earth vnto the ſons of men: for here he giueth it, as it were with both his hands, that is, not only by his word, but alſo by his Sacrament onelie; take heede to this warning, *Let a man trie himſelfe, and ſo let him eate*

There is danger in hearing of the worde, and therefore our Sauour forewarnes vs: *Take heede howe you heare*.

There is danger alſo in cōmunicating: in the preceding verſe the Apoſtle forewarned vs of it; *Hee that eates of this bread, and drinks of this cup of the Lord unworthily, is guiltie of the bodie and blood of the Lord*. In the ſubſequent verſe hee forewarnes vs alſo of the danger. *He that eates and drinks unworthily, eateth and drinketh his own damnation*. And in this interieſted verſe, which now by the
grace

Sect. 4
But there
is a dāger
in cōming
without
preparatiō
Luk. 2. 18

A preparatiue for

grace of God wee haue to handle, hee sheweth vs the way how to eschew them both, and therefore let vs hearken the more attentiuely vnto it.

Sect. 5.
Two parts
of this pre-
cept.

1
That wee
trie.

2
That we
eate.

Last part
of the pre-
cept first
handled,
and why:

Sect. 6
Wee are
bound by
Gods com-
maund to
eat at this
table.

This precept hath two partes: in the first we are commaunded to trie before we eate; in the second we are commaunded to eate after triall. Before we communicate, he requires triall; and after triall hee commaundes to communicate: and so he encounters with two sorts of men, whereof the one eats of this bread, and tries not; and these faile against the first: the other tries themselves, but eats not of this bread, and these faile against the second; both of them are here corrected by the Apostles precept. In handling whereof, wee begin first at the last part, that such as are resolved to bide away, if it please God, may bee made willing to come; and then by God his grace, we shall returne to the first, that such as are willing to come, may bee instructed how they should communicate.

And so let h. m. eate. It is not then as ye may perceiue, left free vnto men to communicate or abstaine from the communion, as they please; but wee are bound by

the new Passeouer.

by a commaundement to eate and drink at this Table. *Do this* (said our Sauour) *in remembrance of me.* Our first father *Adam* failed in eating of that tree of knowledge of good and euill, whereof God forbade him to eate; but many of his sonnes failes in refusing to eat of that tree of life, whereof God commaundes them to eate. In their worde they condemne the fact of their fathers, because they were, *Sicut omnium parentes, ita omnium peremtores, & prius peremptores quam parentes*: perishers of their posteritie ere euer they were parents; and in their deed they are dayly imitators of their folly. It was a punishment vnto *Adam* to bee debarred from the tree of life, and it is but a pastime to many of his foolish posteritie to debarre themselues from it.

Thus stands the corrupt nature of man still in contrarie termes with the Lord, *And the children fulfille the measure of their fathers iniquitie*: where God forbids man to eate, there will hee eate, and where the Lord commaunds him to eate there will he not eate. The Serpent spake from the earth: albeit yee eate of that tree (which God hath forbidden) ye shall

*Bern. super Euan.
missus:
hom. 2.*

sect. 7.
The Apostate man will eate where God forbids him, and will not eate, where god commands him.
Mat. 24.

A Preparatiue for

Because
the sedu-
cer is be-
leeued, &
not the
sauour.

Prou. 9. 5

Pro. 8. 34

Pro. 1. 30
and 31.

sect. 8.
Ignorance
is the mo-
ther of re-
culancie.

Ioh. 4. 10

shall not dye, and man harkned vnto it. The Lord Iesus speakes from heauen, come and eate of the tree of life, and yee shall liue; but man will not heare him. O sillye and feareful Rebellion, the seducer is beleeued and the Sauour is not beleeued. This day wisdom hath prepared his Table, hee calls vppon you all: *Come and eate of my meate, and drinke of the wine that I haue drawne: hee that findeth me findeth life, and shall obtaine the fauour of the Lord; but he that sinneth against me, hurteth his owne soule, and all that hate me loue death.* Thus are wee louinglye called, and fairely forewarned, and all these are made inexcusable that will none of his counsell, they will not eate of this bread, but shall eate of a worse: *For they shall eate the fruite of their owne way, and bee filled with their owne deuises, their pathes shall tend vnto death, because they refuse to lay hold on the tree of life.*

What euer be the pretended excuse of these Recusants, ignorance is the mother of their sinne, and therefore may I say that vnto them, which the Lord Iesus said vnto that Samaritane Woman: *If thou knewe the gift of God, and who it is that*

the new Pasceouer.

that saies to thee, giue mee a drinke, thou
wouldest haue asked of him, and hee woulde
haue giuen thee the water of life. This
sweete gradation of our Sauour his
words: *If thou knew thou wouldest aske, if
thou asked I would giue*, euidently points
out the sinne of these men to be (as I
haue saide) the Daughter of ignorance;
whereas out of doubt, if they knewe
the gift that is giuen them here by god,
they would answere with those Iewes,
Lord euermore giue vs this bread, & with
that Samaritane woman, when shee was
better informed, *Lord euermore giue mee
of that water to drinke, that I thirst no
more*.

But that we may deale particularlye
with such as refuse, wee are to knowe,
that albeit, this their rebellion pro-
ceedes of ignorance; yet they who re-
fuse, are of fundrie rancks, some knowes
not the vtilitie and excellencie of this
Sacrament: these thinke they may bee
Christians good enough, although
no Communicants: they looke to
this table with naturall eyes, they iudge
of it by thinges which they see, and so
despise it, because after their recko-
ning

Ioh. 5. 34

Ioh. 4. 15

sect. 9.
some re-
fuse to cō-
municate
because
they know
not the ex-
cellencie
of this sa-
crament.

A preparatiue

These are
foolishlike
Naaman
the Syrian
2. King.
5. 10. 12

1. Cor. I
11.

sect. 10.
World-
lings will
not refuse
a good gift
although
giuen by
small
meanes.

ning, they haue better replenished tables at home. These are like *Naaman* the Syrian, who came to *Elisba* to bee cured of his leprosie; he was commaunded to goe & wash himselfe seauen times in *Iordan*, which at the first he disdayned to do: are not (said he) *Aabanah* and *Pharpar* ri- uers of *Damascus* better then all the wa- ters of *Israel*? he contemned the meanes commaunded by the Prophet; hee went away in displeasure, and his leprosie went with him: but after ward, when hee reuerently vsed the meanes prescribed vnto him: hee was made cleane of his le- prosie. Wherin we are taught, not to de- spise the ordinance of God, although it seeme neuer so base vnto naturall iudgement: It pleaseth God by the foolishnesse of preaching, to saue them who beleeuē, and he hath in like manner appointed this Sacrament for communication of his Christ to them who are his.

Let a man therfore be content to take saluation out of the hand of God, by such meanes as hee in his wisdom hath concluded to giue it: No worldling wil refuse treasure of golde, although it were

for the newe Passeouer.

were giuen him in a Boxe of Wood; nor a precious Pearle propined to him in a purse of Leather: and wee see that noble personages disdain not to take inuestments of stately buildings, and faire inheritances, by acceptance of a contemptible little peece of earth and stone: and shall a Christian refuse so excellent a gift, because it is giuen by so small a meane? far be it from vs, that we should examin the ordinance of God, but rather that wee prepare our selues in faith and feare to obey it: let vs not looke to the meanes, but to the blessing by Gods promise annexed to the meanes; to the gift more then to the manner of giuing. In this banquet we must learne to exercise our faith, not to satisfie our senses, it is no banquet for our bodie: if so the Lord had intended it, he could haue furnished his Table with delicate things, & made thee a banquet farre exceeding that which *Ahasuerus* made to the Princes and gouernours of his prouinces: *For all the Fowles of the ayre and beastes that feede on mountaines and feedes are his.* Hee may commaund as his owne, all the creatures

of

Farre lesse
shoulde
christians
refuse this
heauenly
gift, be-
cause it is
propined
by earthly
meanes.

Est. 1. 3.

Psal. 50.
10.

A preparatiue for

The lesse
we see in
this table,
the more
we are
bound to
beleue;

sect. II.
Others
refuse on
pretended
reasons.

of his three store houses, the Ayre, the Earth and the Sea, but here the lesse wee see, the more we are bound to beleue. Say with vnbeleeuing *Naaman*, what better is this Bread and Wine then other Breade and Wine? such blasphemies sometime hath fallen out of the mouthes of ignorants, whose darkenes we shal (God willing) discouer by the light of Gods word heereafter: for the present, my conclusion to the Recusant is, that if as thou pretend, thou bee a Louer of Christ, then wilt thou esteeme euerie new token of his loue, a newe benefit vnto thee; and what euer he puts in thine hand as a pledge of himselfe, in that respect it shall be deerer vnto thee, then all the world beside.

Others againe there are, who knowes both the vilitie, and excellencie of this Sacrament, and yet refuse to communicate (but as they thinke) with a reason, pretending that it is not contempt but reuerence of the Sacrament, which makes them to abstaine. To whome I answere, that there is no excuse in the world can warrant a man to bide backe from Christ Iesus, when he calles vppon him:

the new Paffeouer.

him: for what art thou able to alledge? want of preparation? the fault is thine owne: for since the mariage of the Lamb is come, and thou art warned therevnto, why dost thou not make thy selfe ready, and remoue the impediments? And yet if thou alledge that common excuse of the ignorant multitude, that thou art at variance with thy neighbour, by reason of some iniuries done to thee, not as yet repaired by him, nor to be borne withall and digested by thee; what dost thou, but by a singular subtiltie of Sathan, excuse one sinne by another, as who would teach thee to wash away the spottes of thy face with puddle water: were not that in steade of cleansing, to make thy selfe more vncleane, and thou while as thou wilt iustifie thy contempt of God his calling, by alledging thy vn-sanctified affection and heart that cannot forgive; dost no other thing, but make thy selfe guiltie of a double rebellion, as one that will not discharge thy Christiã duety, neither to God nor mā.

Consider I pray thee, the excuses pretended by these who were bidden to the marriage of the greate King, and com

Their reasons refused,

1
If it bee want of preparation, the fault is their own

2
If it be variance with their neighbour they excuse one sin by another,

sect. 12.
Better excuses then these rejected by christ,

pare

the new Pasſeouer.

Mat. 22. 4

pare them with thine: one of them ſaid, I haue bought a farme and will goe ſee it; Another ſaid, I haue bought ſiue yooke of Oxen, and muſt goe prooue them: And the third ſaid, I haue married a wife, and may not come. The worſt of their excuſes is better thē thine, and yet were they all repelled: the uſe of husbandrie and marchandice and the dutie that a man oweth vnto his wife, are ſometime lawfull, albeit not to be preferred vnto that duetie wee owe vnto Ieſus Chriſt: but that thou ſhould liue at variāce with thy neighbor, & carrie within thee a hart that cānot forgieue, is neuer lawfull. If that which ſometime is lawfull, cannot excuſe thy delaying to come vnto Chriſt when he calles vp- on thee, what mockerie of God is it to alleage that which neuer is lawfull?

ſect. 13.
They who
excuse
their re-
cuſancie,
becauſe of
variance,
are further
conuincd

And here alſo beſide the offence done againſt thy God, conſider what pre- iudice thou doeſt vnto thy ſelfe; what folly is this, that becauſe thy neighbour hath ſinned againſt thee, thou wilt alſo ſinne againſt thine own ſoule? I ſuppoſe as thou haſt ſaid, he hath wounded thee and hurt thee in thy bodie, goods, or
name,

for the new Passeouer.

name, is that a reason why thou shouldest
contemne the calling of Christ, who
offers to cure thy woundes, and heale al
the infirmities of thy soule: yea to paci-
fie all those passions and perturbations
of minde, wherwith thy impacience dis-
quiets thee? hee forewarned his owne,
that in the world, they shold finde trou-
ble, but in him they should haue peace:
If thou finde (as he forespake) trouble in
the world, why wilt thou not goe and
seeke that peace in him, which hee hath
promised? As to thy right, I require not
thou shouldest lose it; neither yet
forbid I, that by ordinariemeanes thou
sholdst seeke a redresse of these wrongs,
which against order are done vnto thee:
for the lawe is the stay of confusion, &
the Synewe of the Common-wealth;
without which, no fellowship can bee
entertained amongst men: & God hath
appointed the Magistrate, that vnto
good men he should be like the *Rain vnto*
Fields new mowen, vnder whome
they may flourish; but should bee to the
wicked like that *Westerly winde*, which
draue those Locusts into the red Sea,
that troubled the land: but as to grudge,

C

ran-

Iohn 16
33

Psal. 726.

Exod. 10.
13

A preparatiue for.

Mat. 6. 15

rancour, hatred, malice, & such like. What haue they to doe in the heart of the child of God? Since we are commanded to forgieue one another, euen as God for Christs sake forgauē vs: & plainly foretold, that if we do not forgieue m^e their trespasses, no more will our fath^r forgieue our trespasses. A fearful recōpence that we should possesse our own sins, because we wil not forgieue the sins of others: Certainly thou that dost so, giuest out a hard sentence against thy self: for in steed of mercy thou criest for iudgement, as oft as thou praieist, *forgiue me my sins as I forgieue them that haue sinned against me:* for that is, Lord forgieue me not at all

sect. 14.
They
who doe
so, prefer
Barrabas
vnto christ

Renoun-
cing their
commu-
nion with
christ, be-
fore they
renounce
their own
wicked
will.

It was a horrible sin of the Iewes that they preferred *Barrabas* a wicked malefactor to the Lord; but I pray thee cōsider, how nere thy sin draws to theirs, if thou iudge rightly of it: for when thou refusest to come to this holy table, vnles thou haue amends of such wrongs as are don vnto thee, thou fast in effect, rather thē Ile renouēce my wil, I wil renouēce my part of christ, & cōmuniō with him; for heere is the very question: whether wilt thou forsake thy cōmunion with christ or thine own corrupted wil? say not now to me these are hard speeches, God forbid.

the new Paffeouer.

bid that euerye one who is no partaker of this sacrament, shold in so doing, forget his part of cōmunion with Christ. I grant indeed they are hard speeches, but true speeches, & no harder thē thy sin deserueth: for I pray thee, to what end did our Sauour institute this sacramēt? was it not that in it he might cōmunicat himself to thee? how cāst thou then excuse thy selfe, & say thou hast not reiected him, seeing thou reiects the meanes wherby he is giuē to thee? Whē *Elizer* the seruāt of *Abra.* sought *Rebecca* in mariage vnto *Isaac*, what way did she testifie her cōsent? surely not only by word, but by acceptatiō of those iewels of siluer and golde, which he gaue her as loue tokens in the name of *Isaac*. Now we are sent forth to you as the Ambassadors of the liuing God to win you in mariage vnto his son & to prepare you, that yee may be presented a chaste spouse vnto him: & we are cōmanded to minister vnto you this holye sacrament as a pledge of his loue towards you. If yee agree to the marriage, and bee content to forsake your fathers house, and goe with vs to the house of *Abraham*: then testifie your consent by receiuing these h. lye tokens of his loue, which in his name we ex-

Gen 24

53

We cōsent

not to the

marriage

of the

Lambe,

vnlesse we

receue the

smallest

token of

his loue.

Gen. 24

53

2. cor. 5

20

A preparatiue for

li bit vnto you: but if yee will not, then shall we stand vp as witnesses against you, that we haue called you, and ye refused to come.

Sect. 5
They loue
not Christ
who wil-
fully refuse
to com-
municate.

Gen. 25.
30

Gen. 22
10

1. Iohn. 3

O man! what wilt thou doe for thy Christ, that wilt not come and banquet with him at his Table? how canst thou say thou louest him, when so small an impediment keeps thee back from going vnto him? hast thou not cause to hang downe thy head for shame, when thou art cennuined to haue lesse loue to thy Sauour then *Esaue* had to *Iacobs* potrage; for loue of them he solde his birth-right, which hee should haue kept: but thou for loue of Christ, wilt not forsake thy corrupted will, which thou art bound to abandon. *Abraham* for the loue of God, was content with his own hands to slay his onely lawful Son; and thou for the loue of God, wilt not slay thy vnlawful bastard affections, nor do the holily wil of God, except thy wicked will be first fulfilled. This evidently proues that thou hast not *Abraham* for thy father, but art of the race of wicked *Cain*, that hated his Brother vnto the death Assuredly, except thou repent, that merciles iudge-

the new Passeouer.

iudgement abides thee, presignified in that mercilesse seruāt, who hauing gotten mercie from his King, could shew none to his Companion: *Oughtest not thou to haue had pittie on thy fellow, as I had pittie on thee?* Thy former sins shall bee imputed vnto thee, and thou shalt be deliuered to the Iaylor, til thou pay all that is due vnto thy Lord, which thou shalt neuer be able to doe.

But that the pittiful ignorance of both these sortes of Recusants may the better appeare, and farther light may arise to such as are willing to communicate; wee are to consider what a banquet this is, and what are the delicates, vnto the participation whereof, wee are here called. The Apostle saith not, let a man eate bread & drink wine, but let him eate of *This bread & drink of this Cup*. The particle (*This*) tels vs it is no cōmon bread & wine: no surely, the comfort is greater that we are commaunded to eate of that bread, wherof our Sauour saith, *This is my body*, and to drinke of that Cup which he calles *His blood of the New Testament shed for the remission of the sinnes of many*. He that eates of my bread, & drinks of

sect. 16.
Ignorance
of both
the sorts
of recusants
discouered

They re-
fuse to eat
of this
bread
which
Christ
calles his
bodie.

A preparatiue for

any cup vnworthily becomes guiltie of the abuse of Gods creatures: but he that eates of this Bread, and drinkes of this cup vnworthily, becomes guiltie of the bodye and blood of the Lord, and eates his own damnation: because he discerneth not the lords body.

sect. 17
In this sacrament are things of sundrie kindes, which must bee distinguished.

Iren. lib. 4
con. Valer
cap. 34.

Mac. hom

And therefore that wee fall not into this fearful sinne, wee are to know that this Sacrament is not a simple thing, but a compound, wherein are things of sundry kinds which must be distinguished; and so the word of discerning, imports that secret. There are here things of sundrie sorts, we must discern euey thing in the owne kinde: so our Sauour taught vs, and after him his Apostles: and this truth from them the auncient Fathers haue deliuered vnto vs: *Eucharistia* (said *Irenaeus*) *ex duabus rebus constat, terrenae et caelesti*. The Eucharist consists of two kinde of things, the one earthly, the other heavenly; And *Augustine*, calleth it *visibile signum inuisibilis gratiae*: the visible signe of inuisible grace. And *Macarius* calleth this bread & wine *arritum Exemplum figura seu typi carnis et sanguinis Christi*. Resemblances, figures & types of the body & blood of Christ Iesus. Now it is sure,

the new Paffeouer.

is true, that a type, patterne, or figure must euer bee distinguished from that, wherof it is a figure. This sacrament then being a compound thing must bee considered, not as a simple, but as a compound thing: If it bee asked whether a man be earthly or heauenly, because hee is a compound creature? It must bee answered by a distinction. If it bee asked how a Christian, being on the earth, the Apostle saith, that hee hath his conuersation in the Heauens? it must bee answered by a distinction; And if also it bee asked whether this Sacrament be an earthlye or an heauenlye thing, how the signe is giuen, & how the thing signified: how Christ Iesus is in the heauen, & yet present in this Sacramēt? All these I say must be answered by a distinction: *Sursum est dominus* (saide Augustin) *sed etiam hic est veritas dominus: corpus enim domini in quo resurrexit uno loco esse potest, veritas eius ubiq; diffusa est.* Our Lord is aboue in heauen, yet heere also is our Lord, as he is the truth; for the body of our lord, in which he arose from death, can bee but in one place, but his truth is diffused into euerie place.
And

Aug. in 10
cap. 7.
Tract. 29.

A preparatine for

And againe, *Ibat per id quod homo erat, & manebat per id quod deus:ibat per id quod vno loco erat, & manebat per id quod vbique erat:* He went hence by that which was Man, hee stayed by that which was God: he went away by that which was but in one place, he stayed by that which was in all places. And againe: *Ascendit super omnes coelos corpore nō recessit maiestate:* Hee ascended aboue all the heavens in his bodie, but he departed not hence in his Maiestie. And Cyrill in like maner: *Non enim quia nunc non adest in carne ex eoutes, quod spiritu medio hic nō adfit:* Think not that with his spirit he is not here amongst vs, because hee is not now amongst vs with his bodie. Thus ye see we must vse a distinction.

Cyril. catech. 14.

Sect. 18
Yet are they so to be distinguished, that we destroy not their union.

And yet albeit we are forced here to acknowledge the sundrie natures of things compound, and consider them in their owne kinds: wee must for all that take heed to the wonderfull vnion, and sacramentall coniunction that is betweene them, which is so strait, that vnto the right receiuer, they are inseparable, for the which also the earthly thing receyues the name of the heavenly. And
this

the new Pasſeouer.

this muſt alſo be conſidered, leaſt on the other hande ſeparating thoſe thinges which God hath conioyned, we make this *Bread, and this Wine*, but naked and bare ſignes; and ſo iuſtly incurre that blame, which our aduerſaries vniuſtly would lay vpon vs: and in like manner this puniſhment which here the Lorde threatens againſt them, who are euill diſcerners.

We are therefore to conſider, that for the right diſcerning of the Lords body, theſe three rules are to be obſerued: Firſt, that in this Sacrament we take vp euery thing in the owne nature, & kind. Next that we vſe euerie one of the in the manner appointed by Chriſt, & with reuerence that is due vnto them. And thirdly, that this Sacramēt be celebrated vnto the right ends, for which our Sauē our appointed it.

Againſt the firſt, failes both Papiſts and baſtard profeſſors: Papiſts are euill diſcerners, becauſe they take the ſigne for the thing ſignified; the earthly thing for the heauenly: The men of *Lyſtra* were euill diſcerners, when they tooke *Paul* and *Barnabas* for *Iupiter* and *Mer-*

ſect. 19
Three
rules to be
obſerued
in the
right diſ-
cerning of
the Lords
bodie.

ſect. 20.
I. Rule,
That eue-
rie thing
in this ſa-
crament
be taken
vp in the
own kind.
Act. 4. 12

A preparatiue for

Papists
are euill
discerners
and why?

Gen. 1. 16

curius, Gods in their account; and therefore would haue worshipped them as Gods: but (in this light) farre blinder are they, who will adore a creature in steede of the creator, and that with the same kinde of worshippe *λατρεία* which by their owne confession is due to God onelye. They alleadge for their error the word of truth: Iesus Christ speaking (say they) of the bread, called it his bodye; wee say in like manner, that this bread is Christes bodye, but sacramentallye: but denye that the bread is transubstantiate into the verie naturall bodye of Christ, as they against the principles of faith and nature, falsely affirme. It is strange to see what backward peruerse handlers of holy scripture, these men bee: where they should sticke to the letter, they inforce an allegorie to serue their purpose. What plainer Historie then that which *Moses* hath: *God made two great lights: the greater to rule the day, the lesser to rule the night*: yet is this place violently wrested, when out of it they will gather, that the Papall dignitie, which (as they say) God

the new Pasceouer.

God hath appointed to rule ouer the
spiritualtie, is greater then the regall;
and that the Pope by as manye degrees
excellerh the Emperour, as the Sunne
excells the Moone. And againe,
where the Spirit of God vseth a figure,
there they sticke to the Leter, These
wordes according to the Letter: *Men-*
dant flagitium, commaund an impietie:
And therefore by *Augustines* rule,
should be esteemed figuratiue: *Si praecep-*
tina loquutio est, aut flagitium, aut faci-
nus vetans, aut utilitatem & beneficentiam
iubens, non est figurata loquutio: si autem
flagitium vel facinus videtur iubere, an:
utilitatem aut beneficentiam vetare, figu-
rata loquutio est (nisi manducaueritis (in-
quit Christus) carnem filij hominis, faci-
nus iubere videtur) figura est ergo prae
cipiens passioni domini esse communican
dum et suauiter & utiliter recondendum
in memoria, quod pro nobis caro eius crux
fixa sit. If a speech of precept,
either forbid some sinne, or heynous
deede, or else commaund a profitable
or good deede, then is it no figurat
iue speech; but if it seme to com
maund a sinne or heynous deede, or
forbid

Aug. de
doct. chri-
stiana. lib.
3, cap. 6.

A Preparatiue for

forbid a profitable & honest actiō, then it is a figuratiue speech: vnlesse thou eat of the flesh of the sonne of Man (saith Christ) here hee seemes to commaund a hainous action, and therefore it is a figure commanding vs to communicate with Christs passion, and sweetly & profitably to lay this vp in our memory, that his flesh was crucified for vs. And after this maner also the perpetuall phrase of the holy spirit doth teach vs to interpret them, when he calles Circumcision, the Couenant; the Lambe, the Paiseoner; Baptisme, the Lauer of regeneration; the Wine, the cup of th: new Testament: In al these they are forced to acknowledge a figure: Only here, *This is my bodie*, they will adhere to the letter. The learned & godly fathers, haue with vs also acknowledged this for a Sacramentall speech: so *Tertul.* expounds, *Hoc est corpus meum, id est figura corporis mei*: This is my body: that is, the figure of my body. And againe: *Dominus pane corpus suū repræsentat*: God represents or resembles his body by bread. And *Augustine* said in like maner: *Non dubitauit dicere hoc est corpus meum, cum signum daret corporis sui*. He doubted not

Tert li. 4.
cont. Mar.
Aug. in
Psal. 3.

the new Pasſeouer.

not to ſay This is my body, whē he gaue
onely a ſigne of his body. And again, *Iu-*
dam adhibuit ad conuiuium, in quo corporis
& ſanguinis ſui figuram cōmendauit discipu-
lis. Chriſt admitted Iudas to his ſupper, in
which he cōmended to his diſciples the
figure of his body and blood. As Ieſus
Chriſtis called a ſtone, and called bread:
ſo is this bread called his bodie, & that
ſaies Ber. is *Per ſignificatiōē non proprietatē*
by ſignificatiō, not that properly it is ſo.

And as for carnall profeſſors, they are
alſo euill diſcerners, becauſe they eſteem
leſſe of this *Bread and Wine* then they
ought, putting no difference betweene
it and comm. n bread and wine, whereas
it is not ſo indeed; for in all the worlde
there is not the like of *This bread and*
this wine, except in the like action: it is
changed by the ordinance of Chriſt, and
vertue of his inſtitution: not changed in
the ſubſtance, but in the vſe and end; *Pa-*
nis (enim) terrenus percipiens uocationem dei,
iam non communis panis eſt, ſed Euchariftia:
for that earthly receiuing Gods appoint
ment, is now no common bread, but the
Eucharift. The Lord who calleth things
that are not, & maketh them to be, doth
here

Ber. in aff.
Mariæ.
ſerm. 5.
ſect. 21.
Baſtard
profeſſors
eſteeming
leſſe of
this bread
and wine
then they
ſhould;
are alſo
euill diſ-
cerners.
Iren. cont.
Valent.
lib. 4. ca.

A preparatiue for

How the
Bread and
Wine are
changed.

here appoint this breade and this wine to a farre more excellent vse, then that whereunto they serue by nature. As wax stamped with the seale of a King, in substance differs not from other wax; and yet for value is much more excellent, & may not be vnreuerently handled, without contempt of the King; so this bread though in substance it differ not from other bread, yet concerning the vse, it is separte, and much more pretious then anye other Bread in the world: being now appointed by God to be a signe and a seale, and an exhibiting instrument of Christ his body, and therefore cannot bee profaned; nor abused without contempt of Christ Iesus.

Seēt. 22
2. Rule.
That this
Sacramēt
be cele-
brated ac-
cording
to the in-
stitution
of Christ.
Cyp lib. 2
Epist. 3.
Ambrose.
1. Cor. 11

Against the second condition required in the right discerning of the Lords bodye, Papists faile in like manner, because they peruert Christs institution, and vse not this sacrament as he commaunded: for, seeing our Sauiour is the orderner of this Sacrament (saies Cyprian) *Vtq; id nos facere oportet quod Christus fecit, e. quod faciendum mandauit.* Of truth, wee ought to doe that which Christ did, & which he cōmanded

the new Pasſeouer.

ded vs to do. And *Ambroſe* writing vpon this ſame place, ſaith plainly: *Indignum eſt domino, myſterium hoc aliter celebrare, quam ab eo traditum eſt.* It is an indignity to our Lord, to celebrate this myſtery otherwiſe then hee deliuered it. Chriſt ordeyned it a ſacrament for the communion of himſelfe to the faithfull at the table; they haue turned it into a ſacrifice for the oblation of Chriſt to his Father on an altar. Ieſus brak the bread & gaue it; but they, if they break the bread, they giue it not, & if they giue it, they breake it not. In their dayly Maſſe, the prieſt breaks the bread, he abuſes the words of Chriſt ſecretly; whiſpering thē, *accipite, comedite*: he bids others take & eate, but giues thē nothing, & when he giues hee ſtoppes it whole in the mouthes of the people & breaks it not. Thus moſt ſacrilegiouſly they alter our Sauour his ſacred inſtitution, as though of purpoſe they had concluded to be cōtrary to him.

Beſides this, they withdraw frō the people the uſe of the cup, & ſo mutilate the holy ſacrament: a horrible ſacriledge in like maner, yet ratified by y^e decree of y^e hæretical cōūcel of *Trent*. *Si quis dixerit*

ex

Papiſts ſaile againſt this rule, becauſe they peruert Chriſtes inſtitution.

ſect. 23
ſacrilegiouſly they abſtract the uſe of the cup from the people.

A preparatiue for

Con. Tri.

De confe.
dist. 2. ca.
Compe-
rimus.

ex dei praecepto, vel de necessitate salutis esse, omnes et singulos Christi fideles, vramq; specie Eucharista, sumere debere Anathema sit. If any man auouch that it is by Gods commaundement, or vppon necessitie of our Saluation, that all Christes faithfull people should receiue the Eucharist vnder both kindes, let him be accused: To whome it contents at vs this time to oppose the decree of their owne Pope: *Gelasius: Comperimus, quod quidam sumpta tantummodo corporis sacri portione, a calice sacri cruoris abstineant: qui proculdubio, quoniam nescio qua superstitione docentur, astricti aut integra sacramenta percipiant, aut ab integris, arceantur; quod diuisio vnius eiusdemq; mysterij sine grandi non sit sacrilegio.* Wee vnderstand, that certaine receiuing only the portion of Christes bodye, abstaine from the cup of his sacred blood: which men (because vndoubtedlye they are trayned vp in some kinde of superstition) let them be inforced either to receiue the whole sacrament, or to bee restayned from the whole, because this diuiding of one and the same mysterie, cannot bee without great Sacriledge. In this contrarietie

the new Passeouer.

trarietie among themselves, which way I pray you shall the poore people turne them? The counsell curses all them, who affirme this Sacrament should bee ministered with bread and wine. The Pope sayes plainly it is superstition, and sacriledge, to giue the one without the other, and commaunds that either we abstaine from both, or retaine them both together. If ye follow the counsell, the Pope shall condemne you; if you follow the Pope, the Counsell shall accurse you: but, curse as they will, the Lord shall blesse them, who in faith communicate at his holy Table according to his institution; and the curse of God shall not faile to cleaue vnto this, surer then the leprosie of *Naaman* to *Geheze*. yea their part shall be taken out of the booke of life, who dare presume to change the ordinance of God. The Apostle hath deliuered vnto vs, that which he receyued from the Lord, how not only he tooke the bread, blessed it, and brake it, and gaue it: but that in like maner he tooke the cup, and gaue also to his Disciples: What boldnesse is it then to take from the people, that which Christ by his Apostles hath

D

deliue

The pope
and the
counsell
contrarie
the one to
the other.

Reue. 22

19

A preparatiue for

deliuered vnto them? and thus while they boast of antiquitie, they are found fathers of Noueltie.

Sect. 24
3. Rule.
That this
sacrament
be vsed to
the right
endes.

The first
end of this
sacrament
is a thank-
ful com-
memor-
tion of
christes
death.

And against the third, they faile who vse not this sacrament to the right endes; which are especially two. The first is the commemoration of Christes death and passion, with thanksegiuing: for the which also the Grecians called it *εὐχαριστία*: the second is the communication of Christ to them who are his; And for this the Apostle calleth it *κοινωνία* *τοῦ αἵματος*. The first I take out of our Saviour his words, *Do this in remembrance of me.* And from the Apostle: *So oft as ye eat of this bread, and drinke of this cup, shew forth the Lords death, till his coming againe.* And in verie deede, this holy Sacrament beeing vied according to Christes institution, is a liuely representation of Christ crucified; while as the signes of his blessed bodye and blood, being sundred one of them from the other, the one is broken, the other poured out; remembring vs how his blessed body was broken with the Crowne of Thornes, the Scourge, the Nails, and the Sp. are: and his blood shed

the new Paffeouer.

shed for the remission of our finnes; which should worke in vs, so oft as wee beholde it, an inward contrition, and godly sorrow for our finnes, wherewith wee pierced and wounded our blessed Sauour vnto the death; and indeede, if wee bee of the number of those vpon whom God hath powdered out the spirit of grace and compassion, so often as wee looke vpon him, whom we haue pierced as (heere in this sacrament we may see him crucified before our eyes) as often shall wee lament for this, as one mourneth for his onely Sonne, or is sorrowfull for his first borne: but of this we shall speake God willing heereafter.

Now here is also discovered the vanity of that error of concomitance, wherewith the aduersaries would excuse their dismembred of this holy Sacramēt: for (say they) by concomitance where the bodye of Christ is, there is his blood and therefore the breade which is his bodye, being giuen: there is no neede to giue the cup. But as the Lord asked the King of *Tyrus* in derision, *Art thou wiser then Daniell*; So may wee

D 2

Zach. 12.
10.

Sect 25
Error of
concomi-
tance dis-
prooued

Ezech. 28
3.

aske

A preparatiue for

Cōcomi-
tance de-
stroyes the
first end of
this Sa-
crament.

sect. 26
The se-
cond end
of this sa-
crament
is the com-
munica-
tion of
Christ to
them who
are his.

aske of them, are yee wiser then
Christ? will ye amend his institution?
This assertion takes away one of the
principall ends of this Sacrament, to wit,
the commemoration of Christes death
and passion: for to haue the blood with-
in the bodie, is no declaration of a cru-
cified man: nor a shewing forth of the
Lords death: whereas our blessed Sa-
uour ordeyned them to bee exhibited
and receaued sundrie, that it might not
onely be preached to our eares, but re-
presented also to our eyes, how his ble-
ssed body and blood were sundred for
our sinnes.

The second end for which this Sacra-
ment was ordeyned, is: that it might bee
a mean of the communication of Christ
to all them who are his; for the sealing
vp of our spiritual vnion with him: *ideo
enim Sacramentum illud hominibus datur,
ut Caput in terris corpori condunetur.* And
this (as I said) I take out of the words of
the Apostle: *The bread which we breake,*
is it not the Communion of the bodye of
Christ? And in this respect, this holye
bread and wine are not onely signes re-
presenting Christ crucified; nor seales
confir

the new Passeouer.

confirming our faith in him, but also effectuall instruments of exhibition, whereby the holy spirit makes an inward application of Christ crucified to all that are his.

And heerein standes our greatest comfort; for if we had no more a doe in the celebration of this holye Sacrament, but to remember Christes death and passion: then certainelye looking to it onely were sufficient to put vs in remembrance therof; but when we heare and see, that this bread, which is his body is giuen vs, and we are commaunded to take and eate it; what shall we thinke; but that we are called to this high mercy, as to bee partakers of Christ and all the benefits that flowe from his death? The Lord doth neither deceiue vs with wordes, to bid vs take when he giues nothing: neither calleth he vs only to a communion of naked bread and wine: farre be it from vs to thinke so baselye of this holy Sacrament. Certainly, he that with any measure of light and grace, wil ponder these wordes of our Sauour, *Take and eate, this is my body*: Shall perceiue that there is here a real and effectual ex-

sect. 27.
In this sacrament
christ is
truly exhibit
and
giuen.

A preparatiue for

bition made of the Lord Iesus, to the penitent and beleuing receauer.

Se&t. 2.
Yet Christ
is not re-
ceiued of
euery one
whorecei-
ues the
bread.
For there
is a great
difference
betwene
commu-
nication
& accep-
tation.

And yet let no man thinke, that albeit the breaking and giuing of the bread be the cōmunication of Christs bodie, that therfore the bread is transubstantiate into his body, or that euery one receiues the bodye of Christ who receiues the bread: for there is greate difference between communication & acceptation, on the part of God. In this sacrament, there is indeed a communication & exhibitō of christ, but on y part of the vnbeleuing receuer, it failes for fault of acceptatiō; because they haue no faith, whereby to receiue him, nor a purified heart, wherein to lodge him. It is therfore a vile error also of the Papists, who affirme that the wicked in this Sacrament eate Christ, but to their damnation: It is contrarie to the word of God & reformed antiquitie: for whosoeuer (saith christ) *eate: h my flesh and drinketh my blood, hath eternall life: and I wil raise him up at the last day.* Sacramentum quibusdam ad vitam, quibusdam ad exitium, res vero ipsa cuius est sacramentum, omni homini ad vitam, nulli ad exitium. Item, *Qui non manet in Christo,*

The wicked
eate
not christ
in the sa-
crament
Joh. 6 54.
Aug. in
Ioan. cap.
6. Tract.
26.

the new Passeouer.

et in quo non manet Christus, proculdubio non manducat spiritaliter carnem, nec bibit sanguinem eius, licet visibiliter premat dentibus sacramentum sanguinis, et corporis eius. The wicked who beleuees not, may with *Indas* eate: *Panem Domini, non panem Dominum* The breade of the Lorde, but not the bread which the Lorde himselfe is, to his worthy receauers.

Of all this, then it is euident, that this banquet is moſte heauenlye and excellent, wherein as there is no leſſe offered then *CHRIST IESVS*, ſo no leſſe is reſused by them, who reſuse to communicate: they proclaime by their deede (if they continue in it) that they haue *No Portion in Dauid, neither inheritance in the ſonne of Iſhai.*

But now wee leaue them, and returne to ſpeake as wee promiſed of that tryall, which they whominde to communicate, are to take it of themſelues.

Let a man therefore try himſelfe. This Particle (*therefore*) is relative to that which went before: ſince there is a daunger (will hee ſay) and many eares and

Sect. 29.
They re-
fuſe a great
giſt, who
reſuse to
cōmuni-
cate.

2. Sam.
20.1

Sect. 30.
The ſe-
cond part
of the pre-
cept com-
mandes
tryall be-
fore com-
munion,

A preparatiue for

Gen. 3. 24

2. Sam. 13

For the
Lord will
not that
this table
be a snare
vnto vs.

and drinkes vnworthily : therefore take
yee heede how yee come : hee saith not
simplie, let a man eat, but let a man trye
himselfe, and so let him eat. This war-
ning then of the **Aposle**, stands in the
entire to this holy action, like that *Che-
rubim* armed a with sword in the entry of
Paradise: yet not to hold out the Sonnes
of *Adam*, but only to terrifie vs, that wee
presume not to draw nere without sanc-
tification. And herein doth our Lord
Iesus discover his wonderfull loue tow-
ards vs; who before he inuite vs to eate
and drinke at his table, dooth first of all
instruct vs how we shold doe it, *Abalom*
called his younger Brother *Ammon* to a
banquet, onely of purpose to slay him:
he prepared delicatemeate and drinke
abundantly for him, but concealed the
danger. It is not so with our elder Bro-
ther, he calles vs here to a banquet: not
of purpose to slay vs, but to saue vs; he
is no way willing, we should make this
Table a snare to trappe our selues to
damnation, which he hath ordeined as
a meane of our Saluation: and therefore
before hand forewarnes vs of the dan-
ger, that we may elchew it.

It

the new Pasſeouer.

It is pittie to ſee how the great multitude runne to this holy Sacramēt without tryall and examination of themſelues, and all becauſe they heare of a breade of life, which heere is exhibited to the Communicants at this holye Table: it is verie true, that great things are exhibited heere indeede, but thou ſhouldeſt firſt of all enquire of thy ſelfe, who art thou? what intereſt thou haſt in this Communion? and whether or no thou be one of thoſe to whom theſe holy things do appertaine? for if thou in thy perſon be a profane and vnſanctified creature, thy touching of theſe holy things may defile them, and make thee gilty of the contempt of them, but ſhall not benefit thee; yea a greater curſe then that which *Eliſha* pronounced on the vnbeleeuing *Samaritane* Prince, ſhall light vppon thee: thou ſhalt ſee, the Table of the Lord, & heare of the plentie of the breade of life therein communicate, but ſhalt not eate of it: let a man therefore trie himſelfe, and ſo let him eate of this bread, and drinke of this cup.

For as this Sacrament is a holy and excellent thing, ſo ſhould they who celebrate

ſect. 31.
Many
make it a
ſnare, that
conſider
not, who
they them
ſelues are.

Hag. 2. 14

2. kin. 7. 2

Sect. 32.

A preparatiue for

Banquet-
ters at this
holy table
should be
holie per-
sons.

Lu. II. 38

Ioh. I 3. 9.

Ierem. 4

14.

Vnreue-
rent hand-
ling of ho-
lie things
hath neuer
bene left
vpuni-
shed.

1 sam. 6.

1 sam. 21

brate it, bee holie, and seperate per-
sons. It should not bee receiued with
common handes, that is, with earthlie
hearts, and vnsanctified affections.

The Pharises would not eate their com-
mon meate with vnwashed handes, and
that was but superstition; but heere
to wash before we eate, both our
handes and our head with *Peter*, yea,
to wash as *Jeremy* exhorts vs, *Our*

hearts from our wickednesse, is deuotion,
and good Religion both commended
and commaunded by the word of God:
Otherwise fearefull is that warning of
our Sauour. *If I wash thee not, thou*

shalt haue no part with me. To the vncleane
all things are vncleane, for euen their cons
ciences are defiled. The Lorde hath
neuer suffered unpunished the vnre-
uerent looking to, or handling of the
holy signes of his presence. Them of

Bethshemeshe looked vnreuerently into
the Ark, and the Lord slewe fifty
thousand of them. *Uzza* touched vnre-
uerently the Arke, and the Lord in
like manner strook him instantly to
death; *Ahimlech* would not giue to *Da-*
uid the hallowed bread of proposition,

but

the newe Passeouer.

but conditionallye, that the young men, who were with him, were sanctified. No vncircumcised man might eat of the pascall Lambe, vnder paine of death, and such as were circumcised, being vncleane, behooued to abstaine till they were clensed, according to the lawe; yea, such of them, as were cleane, did not eare without foure daies preparation, for the Lord commaunded them, to take the Lambe the tenth day, and not to slay it til the foureteenth day at night, that all the space betweene, they might the better prepare themselues to that holy action. Neither will the Lord anye other way be familiar with vs. except we be sanctified. Before the Lord came downe on Mount Sinai to give his law to Israel, hee appointed them three dayes of preparation, wherein to sanctifie themselves. The Lord appeared to *Moses* in the fierie bush, but reuealed not his will vnto him, til he put off his shooes: I wil be sanctified (saith the Lord) in all that draw nere vnto me. The Lord will not take a wicked man by the hand, nor haue fellowship with the Throne
of

Ex. 12.48

Exo. 12.6

Neither
will the
lord shew
vs his pre-
sence
without
our pre-
paration.

Exod. 19.
9.

Exod. 3.5

A preparatiue for

Abac. I.

13

sect. 33.
Excellen-
cie of this
sacrament

of iniquitie: his eye is so pure, that hee can behold no iniquitie, vnlesse wee put off our worldly thoughts and sinfull affections, whereby we haue trod in the vncleane wayes of sin: it is not possible that the Lorde can be familiar with vs.

All these stand vp as examples, warning vs to drawe neere to this holy action in assurance of faith, sprinckled in our hearts from an euill conscience: Here is a Sacrament more excellent the the passeouer; here is bread more holye then that Shew-bread; heere are the tokens of Gods presence, more glorious the the Arke; heere the Lord commeth downe, and saluation vnder his winges: not to sound by Angels the precepts of his lawe on Sinai, but to seale vp by his Spirit the promises of his Gospell to the inhabitants of Sion; shall we then presume to come to this holye Table without sanctification? Or if wee will, may we not looke assuredly for iudgement? The Corinthians were stricken with death and sundrie diseases, because they discerned not the Lordes bodye; and which is most fearfull of all, he that came

I. cor. 11

to

the newe Pasſeouer.

to the marriage, wanting his wedding Garment, was hee not taken from the banquet Table, and caſt into the place of viter darknes? and ſhall wee looke to eſcape the like iudgement, if wee fall into the like contempt of God?

Prepare thy ſelfe, oh Iſrael, to meet thy God: let vs ſearch and trye our waies: let vs liſt vp our hands with our hearts vn- to God in the heauens. *If wee bee this day come to the Lord with all our heart, let vs put away our ſtrange Gods* (which are our finnes) from among vs: let vs with *Iosephs* Brethren, make ready our preſents, ſith wee haue no better thing then our heart: let vs ſacrifice our hearts to the Lord, & that in the beſt eſtate that poſſible we can get it; for the Lord our God is a greate King. *Curſed is he that hath a male in his Flock and voweth, and ſacrificeth a corrupt thing to the Lord.* Beware therefore, wee offer not that, which is lame and torne to the Lord: a diuided heart, a halting heart betweene two, an vnpenitent heart, is neither a meete Sacrifice to offer vnto the Lord, nor a meete veſſell wherein to receiue that holye thing, which heere the Lord offers vnto thee.

Math. 22.
13

ſect. 34.
An exhortation to come to this holy table with reuerence.
Lam. 3. 40
1. ſam. 7. 3
Gen. 33.

Mal. 1. 14

The

A preparatiue for

I cor. 10.
16.

Ioh. 19.
40.

That we
put not
new wyne
into old
vessels.

Mat. 9. 17.

2. Cor. 5.

17

Reuel. 19.

9.

The Apostle saith, that the breaking of this breade is the Communion of the bodye of Iesus; Sith Christ is that holy thing which heere is communicated, take heede how we make readye the heart, wherein to receaue him: *Ioseph of Arimathea*, and the rest of those goly ones, who tooke downe Iesus from the Crosse, wrapped his deade bodye in pure and fine linnen; what shall wee then doe with the liuing bodye of Iesus? shall not wee receiue it into pure, fine, and well prepared hearts? No man (sayes our Sauiour) puts new Wine into old Vessels, far lesse wil any man put the ordinarv food of his body into vnclean vnseasoned, and vnsauerie vessels; but least of all should men presume with vnholv hearts and handes, to meddle with things sacred and heavenly: Here is new wine indeede, let vs not put it into old vessels; Heere is heavenly Manna, let vs not receaue it with earthlye hearts: *Any man that is in Christ should become a new creature*: If we be these blessed ones, who are called to the participation of the Lambes supper, then shall

it

the new Paffeouer.

it be graunted to vs, to bee arayed with pure, fine linnen, and shining; which is the righteousnesse of the Saints. The Lord vouchsafe this grace vpon vs, that sith hee hath made vs partakers of the heavenly vocation, and called vs to the marriage of his Sonne, that wee receiue not so excellent a grace in vaine, but it may be vnto vs his seruants, according to his word.

And now before wee enter to speake of this tryall, least the tender consciences of the Godlye, by reason of that which I haue spoken should be discouraged, and cast downe with the sence of their owne vnworthinesse; which at all times is great in their eyes, but greatest when by tryal they looke most narrowlie vnto themselves: We haue therefore to consider, that there bee two sortes of tryals; One whereby a thing perfect is tryed in such sort, that it is not made better, but found to bee that which it is, and with this kinde of tryall man is saide to triethe Lord and his word, so speakes the Lord by *Malachie*: *Proue me & try me now, if I will not poure you out a blessing without measure.* By this tryall,

sect 35.
Comfort
to the tender
conscience cast
downe
after triall
with the
sight of sin

Two sortes
of tryall:
one of
things
perfect
another of
things
imperfect
Malach. 3.

A preparatiue for

Pfal. 19. 7

Pfal. 12.

Mala. 3. 3.
The triall
here com-
manded, is
a search-
ing out of
our imper-
fections.

if a man fall too, to trye the Lord, hee shall finde him such as hee is ; true, constant and faithfull to performe that which he hath spoken ; or if againe man will enter, and trie the word of the Lord, hee shall finde that the lawe of the Lord is perfect, no drosse in it, but like siluer fined seauen times in the fire. There is againe another tryall, whereby thinges imperfect are so tried, that they are made better, and at the length perfected; and hereby God tries man, for so hee speakes by the same *Malachie* : *The Lord wil fine the sonnes of Levi, and purifie them as gold and siluer that they bring offerings to him in righteousnessse* : And with this triall also man tries himselfe, searching out his iniquities that he may forsake them : and this triall tendes indeed to a perfection at the last, but stands rather, in a finding out, and forsaking of our imperfections, then in any present perfection : And of this tryall the Apostle meanes heere ; so that this precept dooth commaund vs to search out our iniquities, & to depart frō them, but doth no way import that we should not communicate at this Table, because that

the new Passeouer.

that new tryall discovers to vs new transgressions; for we come not here as men without sin, but as poore and miserable sinners, seeking the Sauour of the world, knowing that hee came not to call the righteous, but sinners vnto repentance.

Thou then, who after examination, shalt finde the selfe a miserable, and yet a penitent sinner; say not with *Peter*, Lord depart from me, for I am a sinfull man: but so much the rather goe to him and criewith *Dauid*, *Haue mercy on mee O God, and according to the multitude of thy cōpassions, put away mine iniquities*: for it is a true saying: *Christ came into the world to saue sinners*. Stay not thou therefore backe from him, because thou art sinfull; onelye trie if thou bee wearie of thy sinnes; for we are sure, that a sin discovered by tryall, and cast out by repentance, will neuer condemne vs: *Wash you (saith the Lord) make you clean, take away the euill of your workes from before my eyes: and then though your sinnes were as crimson, they shall be made white as snowe, though they were red like Scalet, they shall be as VVool.* *Omne quod ipse mis*

E

Luk. 9. 32

Seet. 36

Therefore we must not be discouraged, suppose after tryall we finde them to bee many.

Luke. 5. 8

Psal. 51. 1

1. Tim. 1.

15

Esa. 1. 16

Ber. in car

Ser. 23.

A preparatiue for

inibi non imputare accreuerit, Sic est quasi
non fuerit; euerie sin saith the ancient,
which God hath concluded not to im-
pute vnto me, is as if it had neuer beene:
If therefore in thy conscience thou feele
thy sins an heauy burden vnto thee,
vnder the which thou sighest & gronest,
and wherof thou earnestly desirest to be
releued, crying with that holy Apostle:

Rom. 7.

*O miserable man, who shall deliuer me from
this bodye of sinne?* then goe thou to the
Lord Iesus, for surely thou art one of
those whome hee is seeking; hee came
into the worlde to saue thee, and the
like of thee: lay thy burden vppon
the backe of CHRIST, and hee shall
beare it, and take thou vp his yoke
which is easie, and his burden which
is light: *So shal thou finde rest to thy soule.*

Mat. 11.

29

O happy exchange, when we are taken
from the seruitude of sin, & entred into
the seruice of Christ, whē the burden of
sin that presseth vs downe is taken from
our backe, and the sweete yoke of
Christ that listeth vs vp, is laid vpon vs:
for albeit it be called a burdē, yet is it such
a burden as easeth vs, & maketh vs light-
ter like the wings of a Bird: *Quidē*

the new Pasſeouer.

*num leuius eo onere, quod non ſolum onerat,
ſed portat omnem cui portandum imponitur.*

Where for our farther comfort,
let vs conſider what manner of Gueſtes
theſe were, whome the greate King
commanded to bring into his ban-
quetting houſe, euen the poore, the
myned, the halt and the blinde.
Take heede vnto this, O thou that
arte diſquieted in minde, and wounded
in ſpirit, with the ſence of thy infir-
mities; the Lord is gracious and ready
to ſhew mercie: *Hee will not breake
the bruſed reede, nor quench the ſmoaking
Flax,* hee will not deſpiſe thee, be-
cauſe thou art weake, but bids thee
come to him, *that hee may heale all thy
infirmities,* Art thou then poore & deſ-
titute of ſpirituall grace in thy feeling?
turne thee to Chriſt, who being rich, be-
came poor for thy ſake, that thou in him
might be made rich. Art thou weak &
difeaſed? remember, they who are whole
need no phiſician, but the ſick: & that it
is the glorie of this excellent phiſitian,
to cure diſeaſes, otherwiſe incurable:
*quid enim tam ad mortem quod Chriſti
morte non ſanctur.* Art thou lame, and

B r. Epift.
72.

Seſt 37

This co-
fort con-
firmed by
conſide-
ring them
who were
bidden to
the ban-
quet.

Math. 22

Math. 12
20

E.ay. 42.3

Banquet-
ters there
were the
poore, the
myned,
the blind.

2, Cor. 8,

9.

Luk. 5.31

A preparatiue for

- complainest that thou canst not, with *Dauid* runne the way of the commaundements of God: yet indeuour to halt forward with *Isaac* vnto *Canaan*, and to creep to the Lord *Iesus*, *As one of his little Babes* praying vnto him: *O Lord that raisest up the crooked, I beseech thee to order my goings aright, and to stay my steps in thy pathes, that I slide not any more, as I haue done.* And thou who laments thy blindness, & the weak measure of thy knowledge, now in this time of light (alas) as wee haue all more then cause to complaine, that by our own default, the eyes of our vnderstanding are not lightned, and wee haue so little insight into the riches of that glorious inheritance, and rich mercies manifested to vs by the gospel, in comparison of that we might haue had, *If with the Angels wee had beene desirous to behold them:* surely in regarde of time, we should haue beene teachers, yea, the meanest inhabitant of *Ierusalem* should haue beene as *Dauid*, and *Dauid* as the *Angel of God*. But wee are become such, as haue neede that the principles of God should bee taught againe vnto vs; yet must we not dispaire, but goe to *Iesus*
- Psal. 119.
Pf. 146.8
1. Pet. 1.
12.
Heb. 5. 12
Zach. 12.

the new Passeauer.

fus, who giueth sight to the blinde, and pray to him; *Lord open our eies that wee may see the wonders of thy law.* Let vs goe to this Table, stand and trie with these two blinde men: *Iesus the Sonne of Dauid haue mercie on me, O Lord enlighten mine eies that I sleepe not in death:* Comfortable thē is that message sent by the Lord Iesus to the Church of *Laodicea*, I knowetho art miserable and poore, & blinde, and naked, *Yet I counsel thee come to mee: I haue the fire goide that will make thee rich; I haue the white rayment to couer thy filthy nakednes; I haue the eie salve, that wil opē thy eies; let vs now therefore hearkē to the voice of our infidelitie against so cleere testimonies of the word of God; neither so looke on our miseries, that we turne our backe vpon Gods mercies, but rather let our miseries chase vs to him, who of his abundant mercie, is able to fulfill all our necessities, aboue all, that wee can aske or thinke.*

But now to returne, and speake of the tryall here required: wee must consider that as this action is not a daily action, so it requires a tryal aboue our dayly trial: as to our daily and ordinarie tryall,

psal. 146.
pla. 119.

psal. 13.

Reu. 3. 18

Eph. 3. 20

sect. 38
This triall is not that dailie and ordinarie triall required in all our actions

A preparatiue for

in it, we are bound to examine all our actions in the court of conscience, that we may cal our selues to account: *Not co- cealing the iniquitie of our bosome, as Adam did, but iudging our selues that we may not be iudged of the Lord.* And this tryal without a daily losse cannot be neglected; for since we are subiect to so many chāges, that euen the iust man falleth - seuen times in the day, and no man knoweth the errors of his life; we haue great need by daily consideration, to view the state of our consciences, and to looke into the course of our life, whither or not, it bee such as will lead vs vnto that end, where at we would be. Such profit found godly *Dauid* by the examination of his waies, that hee praised the Lord; *Who gaue him counsell, and made his reynes to teach him in the night.* And he acknowledgeth it a special meane, wherby many times he was reduced into the way of life, when hee had wandred from it. *I haue considered (saith he) my waies, and turned my feet vnto thy testimonies.* AS *Dauid* learned this from God, so doth hee recommend it vnto vs, that morning and euening wee should examine our selues,

Psalm. 19
12.

Psalm. 16.

7,
How necessary
the dayly
triall is.

Psalm. 119.
59

the new Paffeouer.

selues, as a moste profitable meane,
to nourish that holy feare in vs, where
by wee keepe out sinne, when wee are
tempted to it, or caste out sinne, when
we haue once conceiued it: for this holy
feare is *Innocentie custos*: Tremble there-
fore (saith he) and sinne not, examine your
hearts vpon your beds, and be yee still: A-
gaine, he protests that euerie day he was
punished, and chastised euerie morning:
that he daily cleansed his heart, & wash-
ed his hands in innocencie. Euerie day
of our life we cōtract some new debt of
sinne, & wisdom craues, that euerie day
we should seeke a discharge thereof.
As we cannot liue without daily foode,
far lesse can we liue without daily mer-
cy; & therefore our Sauour who in the
one Petitiō taught vs to pray, giue vs
this day our daily bread; in the next he
taught vs also to pray, and forgie vs
our sins, that no day should goe by vs,
without examination of our selues, &
crying of God mercie for our sinnes.

But heere commeth to bee lamented
the sencelesse stupidity of this generati-
on: in all their affaires, they vse conside-
ration & bring to accōūt & reckoning
their

Cyp. lib 2
pist. 2,
Flal, 4.4.

psal, 73.
13.

Sect. 39.
Miserable
is their
estate,
who liue
without
daily triell.

A preparatiue for

their whole businesse with men; but as touching their conuersation towards God, and the state of their consciences, & whether or not, they be translated from nature into grace: there are they so carryed away by presumption; that they leaue no place to the examination of themselves, but proclaime peace to themselves, though there be no peace; blessing themselves in their hearts, albeit, God (in their hearing) pronounce them, and their actions accursed in his word. They are wise like *Achitophel*: hee put his house in order, but not his soule in order, wise in things perishing, concerning this life: there they ouersee nothing; wise enough in their generation, but fooles concerning things pertaining to life eternal for they suffer a daily debt run on vpon their soules, which at length shall ouer-charge them. A count that is long ouerpasse, in the end becomes difficult to be finished; & he who long hath liued in darkenes, if ye bring him to the light, cannot holde vpon his eies to looke vpon it, but is forced to cast them downe toward the ground: even so shall it be with him, who suffers his debt
of

They are
like Achitophel
who put
his house
in order,
but not his
soule.

2. sam. 7. 1

33.

the new Pasſeouer.

of ſin to multiplie, and the reckoning of his tranſgreſſions to runne on; in the end, *His own wickedneſſe ſhal reprove him,* The Lord ſhall drawe him out of his lurking holes, and bring him out of the dark chambers of his imagination: & as now, his ſecret finnes are ſet in the *light of Gods countenance*, ſo then ſhall the Lord ſet them in order before him, that did them.

He ſhall manifeſt his inward thoughts to the light, and preſent him naked vnto iudgement: and then, with what conſuſion and aſtoniſhment, with what trembling and blackneſſe of face, ſhall hee that was prodigall of the time of grace, liuing in his finnes a contemner of God, come forward vnto iudgemēt? And this to awake vs to the daily tryall and ordinarie examination of our hearts.

As to this action, it is not ordinarie, and therefore requires a ſingular and extraordinary tryall, farre aboue that which euerie day wee are to take of our ſelues: for if (as I ſaid) the Iewes had aſſigned to them the ſpace of foure daies for preparation, before they ate their Paſſeouer, what ſhall wee doe that haue to celebrate

Iere. 2. 19

pfal. 90. 8.
pſa. 50. 21

Sect. 40.
But a ſingular & extraordinary triall, is required before communion;

A preparatine for

Euerie
new sight
of our
selues
discouers
new coru-
ption.

Esa. 6. 5.

Iob. 42. 6.

lebrate a more excellent misterie? they searched diligently euerie corner of their house, to see that no leauen were in it; but more diligentlie should wee search euerie corner of our hearts, that no knowne leauen of wickednesse and maliciousnesse bee left in it, which wee haue not purged and cast out by repentance: Then shall we finde that euerie new sight of our selues shall discouer a new corruption; for the heart of man is a great deepe, and deceitfull about all things; manie Chambers of corruption are in it. If we haue entred into one, and seene the abominations which are there, thinke not for that we haue entred in all. No doubt the prophet *Esay*, knewe before that hee was a sinfull man, but a new vision of the Maiestie of God brought him to a deeper insight of his owne vncleannesse, and made him to crie out, woe is me, for I am vndone: *Because I am a man of polluted lipps, and mine eyes haue seene the King, the Lord of Hostes: I haue seene (saith Iob) The Lord, therefore doe I now abhorre my selfe.* And this I marke, that none of vs think a new trial vnecessary,

the new Passeouer.

ry, but that euenye, who through grace haue beene accustomed euerie morning to chastice your selues, and euerie evening to examine your hearts in your beds, may bee warned: to you also belongeth this precept, let a man trye himselfe, and so let him eate.

Which shall appeare more euidently, if thou ponder this precept, *Try thy selfe*: it is a restlesse and laborious worke, that heer is inioyned to thee, thou art set to a taske which may holde thee exercised all the daies of thy life. The Lord by this precept will haue euerie thing that is in man, brought vnder examination; Man as he is the workmanship of God, is euerie way so maruailous, that no maruaile the Philosophers called him a little world! *Augustine* in his *Estimation*, accounted man a greater miracle then all the miracles that euer were wrought amongst men: but as he is peruerred by sin, & become the workmanship of *Sathan*, he is so fraughted with iniquity, y^e *S. Iames* calls one member of his body, *A world of wickednes*: & if in the tounge only, which is but a small member of the body, there is so much wickednesse, that the Spirit of
God,

sect 41.
What a
labourous
work is in
ioyned to
man when
he is com-
manded
to try
himselfe.

Iam, 3, 6

A preparatine for

God, who giueth names to thinges as they are, calleth it a world of wickednes what shall we thinke of the rest? what bottomles depth of iniquitie must there bee in the fountaine, when there is so much in the streame: and therefore I say he hath neede to be full of eies, within and without, that will practise this precept of the Apostle, let a man trie himselfe.

sect. 42.

Man being well tried shall appeare a new found world of wickednes

Four bands of cogitations which oppress the mynd,

For if ye shall begin to take a view of your minde, and consider how farre it is inlightned, and what naturall darknesse yet remaineth in it. how many bands of strange cogitations at severall times sojourne in it? some flowing from the loue of the world and her deceitfull pleasures, intending to steale our hearts after them; some from the roote of concupisence, and her inordinate lusts, that oftentimes violently oppresse vs: and some from the roote of bitterness, raising wonderfull commotions, and perturbations within vs, reeling too & fro by courses, in our swelling and restless mindes, raging like waues of the Sea, carried with furious windes, besides infinit armies of other vaine, and ydle cogitations,

the new Passeouer.

cogitations, wherof we cannot tell frō
whence they come nor whither they go:
and if from the minde they proceede to
the heart, which is the seate of the affe-
ctions: and take a particular view of
them, how our loue and our hatred, our
feare and our confidence, our ioy and
our griefe, our care and our contentment
are renewed, and framed, according to
that word, which is the rule of righte-
ousnes. And if againe, ye goe to try the
affections, and see how the members of
your bodies are imployed as weapōs of
righteousnes in the seruice of God, if ye
haue made *a couenant with your eyes or
nor*, that they regard not vanitie, or if
negligently ye let them stand open as
windowes, at the which death enters e-
uerie moment into your soules; and if ye
haue learned to *take beede to your lippes,*
that ye sinne not with your tongue; if ye shal
also take a time to consider the ignoran-
ces of your youth, and sinnes of your old
age: if I say yee looke vnto all these,
which yet are fewe in regarde of manie
moe we haue to looke vnto; what shall
appeare, but a new found world of wic-
kednes discovered vnto thee? which
moste

Rom. 6,

Iob. 31. 1

psa. 39. 1

A preparatiue for

psa 19.12

Ierem 9.1

Es 38. 15
Psal, 6

sect 43
Without
these two
things we
can do no
thing in
this work
of tryall.

1.
The first
is the spirit
of God.

moite iustlie may make thee ashamed,
and compell thee to crie out with Da-
uid ; O Lord , who knoweth the errors of
his life : Lord cleanse me from my secret
sinnes, and kepe me from presumptuous
sinnes, that so I may be made cleane from
much wickednesse : yea, thou shalt wish
with Ieremie ; O that my head were
full of water , and mine eyes fountaines of
teares, that all the whole day long I might
with Ezechiah recount my sinnes, in the bit-
ternesse of my heart; and all the night cause
my bed to swim, and water my Couch with
teares, for the manifolde transgressions,
where with I haue offended the Lord my God.

And now because this tryall of our
selues is so necessurie , let vs heere re-
member that there are two things, with-
out which we cannot profit in this worke
of tryall. The one is the spirit of God,
the other is the word of God. As to
the first, man by nature is so blinded
with selfe-loue , that he accounts his
owne deformitie, beautie, and his bon-
dag: libertie: what vylre bondage
then the seruitude of Sinne? *O quam mu-
ltos dominus habet qui vnum non habet* (saide
Ambrose?) and yet man (vnregenerate)

coun-

the new Passeouer

counteth it his liberty to lue vncontrolled in the seruice of his lustes, to doe what he will: what libertie againe so excellent as to be the freeman of God; *Seruire deo est regnare*: and yet foolish man, accounts the obedience of Gods lawe (which is the law of liberty) a seruitude, and the commaundements of God, he esteemes as bonds, wherewith he will not be boūd, walking the footsteps of other Rebels before him: he cries out; *Let vs breake their bonds and cast their cords from vs.* It was not the disease of the *Laodiceans* onely to account themselues happy, when indeed they were miserable; it is the natural disease of al the Sonnes of *Adam*; for euery mans way seemeth good in his own eyes. A pitifull blindnesse that death should reigne ouer man, and man not feele it; y^e strāge Lords who can claime no right vnto him, shold tiranise ouer him, and he not endeuour to withstand it; & that sathan shold lead him away in captiuitie, boūd with cheines, euen the cords of his own sin, blinder thē *Zedekiah*, hauing his eyes pulled out, & man should not lament for it: *But where the spirit of the Lord is, there is liberty and freedom,*

Psal. 2. 3

Reuel. 3,

pro. 16. 2

A preparatiue for

Ezec. 8. 9,

freedome, there is a knowledge and detestation of sinne, and a sighing to God for deliuerance from the bondage. The Prophet *Ezechiel* could not see the abominable idalitries of the house of *Israel*, till the Lord taught him to digge through the wall; but we shal be farre lesse able to see the vile abominations that are in our owne hearts, vntill the spirite of the Lord digge through and demolish that thicke and hard wall of induration, that naturallie hideth vs from the sight of our sins, and keepeth vs in blindnes vnder *Sathans* bondage.

sect. 44
The next
is the
word of
God.

For euery
imperfect
thing must
be tryed
by ano-
ther the it
selfe.

The other thing wherby wee are to proceede in this tryall, is the word of God; for euerie thing that is imperfect, must be tryed by another not by it self: golde is tryed by the fire & touchstone; the weight of a thing is tryed by the ballance, and the spots of the face are tryed by the glasse. Thus euery imperfect thing that is tryed, is tryed by another not by it self. As to the law of God, it is a moste perfect rule, by which God will haue men and their actions tryed; but it is to bee tryed by no other then it selfe. If any man will trie scripture, hee must

the new Passeouer.

must with the Nobles of *Berea*, trie it by the scripture so then the word serueth vnto vs as a touchstone for our tryall, as a glasse for discouery of our spots; and as the ballance of the sanctuarie, wherein wee must bee weighed in the *last day the secrets of all hearts wil be iudged by the Gospel*, and therefore it were good that in time wee did iudge our selues by it; some trie themselves by it; some trye themselves by themselves, supposing they are such indeede, as they haue conceiued themselves to bee: some againe measure themselves by others, speciallie with such as in their opinion, are behind them, not with such as in light and grace doe farre excell them; like that Pharisee; who when he came to examine himself before God, thought hee was good enough, because he was not like the Publican wherein hee was also miserable deceiued; for suppose he spake the truth, yet spake it ignorantlie, as *Casaphas* saide, that one behooued to die for the people: he was not like the Publican: indeede the Publican was much better then he: for he came to the temple, humble, and penitent, and went home to his

F

house

Acte. 17,
11:

Rom, 16
Manye
try them-
selues by
wrong
rules,
and there-
fore are
deceiued:

Luke, 18.
11.

A preparatiue for

house iustified, whereas the Pharisee
pust vp with a conceit of his owne righte-
teousnesse, and iustifying himselfe,
went away out of the Temple more
wilde then he came. In the tryall there-
fore of thy selfe make not thy neigh-
bours disposition thy rule, least thou in
like maner be deceived.

Sect. 45.
How we
may profit
by compa-
ring our
felices with
others.

Ioh. 2 c.

And yet if thou would profit by the
example of others, remember it is a
great follie to thinke that thou art reli-
gious enough, because in religion some
are behinde thee, and not rather to bee
displeased with thy wants, when thou
seest so many before thee, enriched a-
boue thee in all spirituall grace, and
haue profited more then thou in the
mortification of their sinfull lustes: ha-
uing outrunne thee farther in the way
of Gods commaundements, then that o-
ther Disciple ouer-ran *Peter* vnto
Christes Sepulchre, to learne his resur-
rection. It is pitie that the Sonnes of
men in worldlie things can looke to
those who are aboue the, thinking they
haue little, because they haue not so-
much as others; yet in spirituall things,
they should looke to others, that are in-
ferior

the new Passeouer.

ferior to them, & so easily stand content with the little beginning of religiō they haue, because there be many, who in their iudgemēt haue not so much; wheras certainly if we could try our selues by the right rule, we should finde that as yet we are far frō that which we should bee, and therfore haue more need then that holy Apostle: *To forget that which is behinde, & indenor our selus to that which is before: following hard toward the mark for the prise of the hie calling of God in Christ Iesus.*

We haue therfore heere, yet farther to obserue, that seeing the Apostle commaunds vs to try our selues, we thinke it not enough that others try vs, & giue vs their approbation; we must also try our selues. The Pastors may try thy knowledge, & thinke it good enough, thy superiours may trie thy cōuersatiō, & find it vnreprouable of mā: *But thou must try thy own cōsciēce, for no mā knowes the thing of a man saue the spirit of man; the minde of a man will shew him more sometime then senen watchmen that are in a tower.* When this sacrament was first instituted, there were twelue who communicated with the Lord Iesus, and one of them

Phil. 3.4

sect. 46.
It is not enough that pastors & elders try vs, we must try our selues,

1. cor, 2,
11,
ecclesiast,
37, 14

A preparatine for

was a Deuil and a traitorous hypocrite: the remnant knew him not, and therefore could not reprove him, but that made not Iudas the better man; yet the fault which man could not finde out, the Lord discovered it: one of you (said he) will betray me. Thinke it not therefore enough, albeit vnchallenged of man, thou maiest sit down at the Lords table. Remember the king wil come, and take a view of the Guests, euen he who is the *God of the Spirit of all flesh*, and to whom the secrets of the heart are manifest. *Iosaphats* garment cannot hide *Achab* from him, hee is not blinde like *Isaac*, that he should be deceiued to take one for another; therefore try thou thy self, how thou comest to this holy table, whether *Iohn* louing Iesus, & beloued of him, or as a *Iudas* betraying Christ, and accursed of him: for as Christ foretolde them, that one of them was a deuil, so the Apostle hath foretold vs, that many will eate and drinke vnworthilie at this holy table; who they are, wee know not, yet are they knowne to the Lord; let euerie one of vs strue to purge one; euerie man trie himselfe, and wash his heart

Other me
cannot
know
whether
thou come
to the Ta-
ble as a
Iohn or
as a Iudas.

the new Paffeouer.

heart from his wickednes, and so shal we
bee all cleane; let euerie man aske for
himselfe with the Disciples, Is it I Lord,
is it I? am I one of them that comes to be-
tray thee? to crucifie thee againe, and to
tread the blood of the new Testament
vnder my feete? let vs neuer rest till wee
haue gotten the Lords certificate in our
consciencs, and that after due tryall of
our selues, we come not as Hypocrites,
vnpenitent and vnbeleeuing Atheists,
but as diseased and poore sinners, to
seeke the Lord Iesus, the Sauour of the
world: for, if we doe so, then shall we
get that answer, which the Angel gaue
to the two Maries; feare not yee, because
ye seek Iesus, who was crucified: we shal
eate at this Table and bee satisfied, and
shall goe away, not without feare indeed,
but hauing our feare tempered with
great ioy, because we found the Lord.

And lastly, let vs take heede that the
Apostle commaundeth vs to trie our
selues, and not to trie other men. It is a
corrupt custome of men at those times
of holy communion, to sift the conuer-
sation of their neighbour: and brethren
more narrowly, then euer *Laban* searched

Let euery
man ther-
fore aske
for him-
selfe: is it I
Lord?

Sect. 47
We shold
try our
selues, and
not other
men.

Gene. 31.

A preparatiue for

This reproo-
nes them who
before com-
munion
try faults
done to
them,
more then
sinnes don
by them.
Eia, 40, 3

the stuffe of Iacob, to see if he could find any thing wherewith to charge him; and this they doe not of a heart to forgiue, which were commendable, but of purpose to seeke the vttermoſt recompence and ſatisfaction for ſmalleſt offences done againſt them, and ſo where they ſhould caſt open the dore of their hearts, to the King of glory, *and prepare in the deſert a path for our God, by making lowe that which is high within the, & making ſtreight that which is crooked, and plaine that which is rough,* by the contrarie they ſtoppe all the paſſages and waies of God his acceſſe vnto them: for now their affections are exalted ſo high by pride againſt God, that they diſpiſe the counsell of his word: crooked were they before, but more crooked now; they liued without loue before, and diſſembled it, but now are not aſhamed: when God calleth them to the table of loue, plainly to profeſſe with rough & fierce ſpeeches, the hatred of their hearts, they put off that which the Apoſtle commaunds the to put on; as the elect of God, namely tender mercy, humbleneſſe of minde, meekeneſſe and long ſuffering: they
inſiſt

the new Paffeouer.

infist to search out the finnes done a-
against them by men; and ouerpasse the
finnes by themselues done against God;
Louers of themselues more then liuers of God.

I graunt indeed it is a point of christi-
an duetie to admonish our brethren
of their sins, if it be done in loue: for so
we are commaunded, *Thou shalt not
hate thy Brother in thy heart, but shalt re-
prooue him.* It is hatred and not loue, for
the father to spare correction, or the bro-
ther to spare admonition of his Brother
in his finnes. I confesse in like manner
that he who hath offended is bound to
reconcile himselfe with thee before he
offer his Sacrifice to the Lord; but in case
that he neglect to doe it, yet standest
thou bound and obliged to forgieue
him, and to take heed that thou despise
not so great a saluation offered by the
Lord, because an other dischargeth not
that brotherly duetie, which hee ought
vnto thee. As another mans faith will
not iustifie thee, so another mans sinne
will not condemne thee; And therefore,
mourning for that which we cannot
amend in others, let vs chiefly attend to
our selues, as we are heere commaunded.

But

sect. 4.
But takes
not away
brotherly
admoniti-
on.

Leu t 19
17,

A preparatiue for

Act. 49.
e parti-
ar
nts of
parati-
before
amuni-
are
3.
ch. 3.

ic. 4

I
e first
hat we
aside
old
acs.

Cor. 6,
14.
om. 13.

2.

But now leauing to speake any more of this tryall in generall, wee enter to speake of the particular points of this tryall. The whole tryal and examination required in those who are to bee banquetters at this holy table, I reduce to these two: the first is, that we trye our selues, whether or not with *Ioshua* wee haue cast away our filthy garments, that is, if we haue cast off the old mā, which is corrupt through deceiueable lusts. And next, if we haue put on our mariage garment, that is, put on the new man, *which after God is created in righteousnesse, and true holinesse.* First of all therefore, we must take paines to remoue the impediments that may hinder our Vnion with Christ, that wee come not to this Table (as *Iudas* did) with our old finnes, hauing that lodged in our hearts, which wee dare not present vnto God: for since no man wil sit down at the table of his enimie, what great presumption is it in vs to sit downe at the Lords Table, as long as our sinne, which is the cause of enimitie is not remoued: *There can bee no Communion betweene light and darkenesse.* Let vs therefore bee changed from that which

the newe Passeouer.

which we are, let vs cast away the works of darknesse, and bee renewed in the spirit of our minde, if so bee we desire to be vnited with the Lord: he is the holye one of Israel, God blessed for euer, in whom there can be no shadowe of alteration, so that of necessitie the change must be vpon our part. It is written of the Lyonesse, that hauing had commixtion with the Leopard, she washes herselfe in water before shee companie againe with the Lyon, that so hee should not by sent discerne her adulterie. And *Basile* in his *Hexameron* writes, that the viper a most pernicious kind of Serpēt, before his copulation with that Sea fish called *Murana*, dooth first vomit, and cast out his venomous poison: thus the beasts in their kinde (so farre as they can) doe reuerence one to another, to teach man, that hee is worse then a beast indeed, except he cast off the filthie slime of his olde sinnes, that he may beioyned with the Lord: for by nature we are more adulterous then the Lyonesse (for what is the vanitie after which we haue not gonawhoring) more venomous also we are the viper, ful of hatred,

Iam, I. 17

Other-
wise no
communi-
on with
the Lord.

Basil
Hexam.
hom. 7

A preparatiue for

How Est-
her was
Purified,
ere she was
presented
to Ahasu-
erus.

Eth. 2. 12
2, cor. 11
2.

sect. 50
Without
diuorced
mēt from
our olde
sinnes, no
marriage
with the
Lambe.
psal. 45.

hatred, malice, enuie, debate, and therefore haue neede to vomit out our iniquities by repentance, and to wash our selues in that fountaine opened to the house of *Dauid*. Before that *Ester* was presented to *Ahasuerus*, shee was purified by the space of twelue moethes, 6. moneths with oyle of myrrhe, & 6. monthes with sweet odours: shall such reuerence bee done to mortal flesh, whose carcasie was shortly to be made a pray to the wormes. & shal we carry no reuerence to our immortall husband the Lord Iesus? shall we take no paines to purifie our heart, that we may be presented as a chaste spouse vnto him?

Let vs not deceiue our selues, except we forsake our fathers house & our own people, y^e is, except we be deuorced from our old sins, wherein we were born & brought vp: it is not possible that *the king shal haue pleasure in our beaurie*. Let vs call our deeds to examination before the tribunall of our cōscience: let vs cast out the *Canaanites* & not pittie thē, that the peace of God may dwel with vs: let vs deliuer *Barrabas* to be crucified, y^e christ Iesus may liue in vs; why shall these Serpents (I meane our crooked affections) be nourished any longer in our bosome,

the newe Passeoner.

bo some, which liue vpon our blood, & cannot liue except we die? Oh that wee could make this day a day of new diuision betweene vs. and our old finnes.

Neither must we here thinke it enough to fight against our sins, but we must eue-ry one of our selues make a particular inquisition of the se domestique sins, and predominate euil affectiōs, y^e hath moſte of all oppressed vs: for there is none of vs al but we haue in vs our own Idol, wherunto many times we doe seruice, to the great offence of God. And albeit, this narrow tryall of our sins shall discouer to vs a wonderful discordance between our nature and the most holy law of the Lord, yet let vs not be discouraged, considering that wee are best in the eyes of God, whē we are worst in our owne eyes, & most acceptable to him, when we are moſte displeased with our selues. The Lord was mooued euen with *Achab* his temporall humiliation: seest thou not (said he to *Eliab*) how *Achab* is humbled before me? because he submiteth himself before mee, I will not bring that euill which thou hast spoken in his daies: and will not then the Lord much more be mooued

sect, 51
Nor a ge-
nerall con-
fession,
but a par-
ticular in-
quisition
should bee
made of
our finnes

2. King
21. 29.

A preparatiue for

I. pet. 4.

I. cor. I I

3 I.

psal 34.

18.

Ierem. 2.

35.

Esa. 2. I 2

I. pet. 5. 5

Sect. 5 2.

2

The other point is, that we put on the new christian disposition consisting in these three.

mooued with the true humiliation of his owne Seruants? No doubt, if we cast downe our selues before the Lord, hee shall lift vs vp, if we humble our selues, he shall exalt vs. *If we iudge of our selues, wee shall not be iudged of the Lord: for the Lord is neare to them that are contrite, and will saue such as are afflicted in spirit.* But if we come before the Lord in the presumption of our minds, & not touched with the sence of our sins, then shal he execute that feareful threatening vpō vs: *I will enter into iudgement with thee, because thou sayest I haue not sinned: though thou werthigh, & exalted like the Cedars of Bebanon, & the Oakes of Bashan, proud and hautie in thy conceit: the Lord shall abase thee, and bring thee lowe: for he is the Lord that resisteth the proud, and giueth grace to the humble.*

The other point of our tryall and preparation, stands in putting on that three fold Christian disposition; that towards our God we be holy and heauenly minded; towards our neighbour louing, righteous, and mercifull; and as concerning our selues, that we be sober and lowelie: for so the grace of God, which hath

the new Pasſeouer.

hath appeared, teacheth vs that we ſhould deny vngodlineſſe and worldly luſts, and ſhould liue godly, rightcouſly, and ſoberlie in this preſent world. This is our wedding Garment, euen that pure, fine and ſhining linnen, which is the righteousneſſe of the Saints. A garment not partie coloured like Iosephs, but compact of manie vertues and graces, of Chriſt Ieſus. Theſe be his badges and cognifances, wherby we are knowne to be his: the putting on of theſe, is the putting on of Chriſt; for his grace tranſlateth vs out of nature, and transformeth vs into his image by his owne ſpirit.

And firſt as concerning our diſpoſition towards God, it ſhould not onely bee holy (as I haue ſaide) but alſo heauenly: for ſince we call him our Father which is in heauen, we muſt ſee what heauenly diſpoſition we haue to goe after him: and whether we be weary of our abſence from the Lord, like *Dauid* wearie of his dwelling in the Tents of *Kedar*, and deſire with the Apoſtle to remove out of the body, that wee may dwell with the Lord: for here is not the place of our reſt. The beſt of our life vpon earth, (except

Tit. 2. 11
Reuel, 19.
8,

Gen, 37,
23,
colof, 3,
12,

¶ Sect, 13,
Firſt that
towards
god, we be
holie &
heauenlie
mynded.

pfal, 120,
phil, 1, 23

A preparatiue for

In such
fort that
we be-
come wea-
rie of our
earthlie
pilgri-
mage:

Pla. 16.

11

sect, 54,
And neuer
rest till we
returne to
the Lord.

it be the little taste of that hid Manna,
where with the Lord now and then
comforteth our soules in this barre wil-
dernesse; it is but like the life of that
forlorne sonne, who hauing banished
himselfe from his fathers house, was
driven to fill his belly with the huskes,
that was giuen to the Swine, and often
times could not get them. We haue
experience enough of the vanitie of
worldlie comforts, wherein there is no
contentment; would to God we could
also learne with that prodigall sonne
to bethinke our selues, and conclude
to make home againe to our fathers
house; *In whose face is the fulnesse of oy:*
surely the least of them that dwelles in
our fathers house hath bread enough,
they are filled with the fatnesse of his
house; and receiue drink out of the
riuers of his pleasures: what pleasure
then should it be to vs to liue here in
this strange land where our soules are
almost dead for hunger?

There is no greater thankfulnessse
that man can shew to the Lord, then
to declare in his affection, that he can-
not liue without the Lord, nor rest

con-

the new Passeouer.

content, so long as he is absent from him. The Lord in the worke of creation neuer rested till he had made man, and man can doe no lesse of dutie then passing by all Gods creatures, to resolute with himselfe; I will neuer rest till I enioy the Lord. The soule of man should be like that Doue of *Noah*, which being sent forth from the arke, found no rest to the sole of her foote, vntill she returned againe to him that sent her: and indeed without the Lord where can we rest? Goethy way with *Salomon*, and proue all the goodnesse of the children of men, which they enioy vnder the Sunne, thou shalt find it is but vanitie and vexation of Spirit, whatsoever man cleaueth to, beside *Iehonah* the true subsisting Lord: it is but a lying vanitie, which hath not in it that substance, and certaintie, which man imagineth; yea, mā (without God) in his best estate is altogether vanitie, & his wisest actions are but a disquieting of himselfe in vaine. It is a godlie saying of *Augustine*, which the word of God and experience taught him; *Fecisti nos domine ad te, et semper inquietum est cor nostrū, donec requiescat.*

Gene. I

Our
soules cannot
rest
but in him

Eccl. 2, 3

psal. 39, 5,

August:

A preparatiue for

pr. 14, 13

Esay 48.

22.

Esay. 7, 2

Rom, 2,

psal, 73,

Sect, 55.

requiescat in te; thou madest vs o lord vnto thy selfe, and our heart is euer ynquiet till it rest in thee. The wicked who are strangers from the wombe, pretend in their countenance what they wil, yet euen in laughter their heart is fade for there is no ioy nor peace to the wicked, (saith my God) their heart is moued as the trees of the Forrest shaken with the wind: as the point of the Mariners compassse, so long as it is not direct to the North, trembles continually; so the spirit of the wicked (not set vpon the Lord) is neuer quiet, but tossed too and fro with restlessse perturbations, which in a part presently he feeles, but shall better perceiue it, when he goeth out of the body. *For tribulation and anguish shal be on the soule of euerie man that doth wickedlye:* this is the portion of them that forsake God, and wander after vanitie. It is good therefore for vs to draw nere vnto God, saying with *Dauid, whome haue I in the heauen but thee? and I haue desired none in the earth with thee.* The Lord worke this heavenly disposition in vs.

And now to helpe forward our earthly mindes vnto it, wee haue to consider
both

the new Paffeouer.

both the time and place, when and where our Sauour did institute this sacrament. The place is recorded by Saint Luke. to haue been an vpper Parlour: the consideration of the place (saith *Naz'ārin*) doth some waie warne vs that wee should celebrate this holy sacrament with high & heauenly affections. When God gaue the lawe, he came downe from heauen to the top of Sinai, and *Moyſes* went vp from the plaine to it, and so (saith he) had familiar conuersation with the Lord: and heere as the Lord cometh downe as lowe as he can in this Sacrament for our capacitie, it becommeth vs to mount vp as high as possible we can in our affections, if so be we be desirous to meete the Lord, otherwise if the Lord shall abide in his glorie, and in accessible light, and if man shall lye still in the darke dungeon of his base and earthly minde, what familiar meeting can there be, betweene God and man? And as to

G

the

Two things profitable to help vs to this heauenly disposition.

I
Consideration of the place wherein this Sacrament was first instituted.

A preparatiue for

2
Conside-
ration of
the time.
August, in
Ioan.

The time
warneth
vs to cele-
brate this
supper like
a Passeo-
ner.

1, Kin, 19

7.

the time, Saint Iohn witnesseth that
our Sauour ordeined this sacrament
when he was to go out of the world
to his father; wherein said *Augustine* :
*Spes membris in Capite data, quod essent
in illo transeunte sine dubio sequutura.*
Yea, not onlie should it nourish our
hope, that where he is there once we
shal be, but should waken our af-
fection and desire to goe after him:
we should eat and drinke at this holie
table, not as if we were here to re-
mayne, but shold celebrate this sup-
per like a passeouer, standing as pil-
grimes and our loynes girded vp,
hauiing our staues in our hand readie
to follow our Lord, who is gone into
heauen before vs: and euerie day of
our communion should be a new de-
parting of our hearts out of this
world, vnto our heavenly Father;
yea, we should receiue this meate
from the Lord, with that warning
which the Angell gaue to *Eliab*,
in the wildernesse: *vp and eate, for
thou hast yet a great iourney to goe.*

This

the new Paffeouer.

This bread is giuen vs, that in the strength thereof, wee may walke forward in the way, which is before vs, not that we should lie downe and rest vs in this wilderness, as if we had now attained to the end of our iourney. The Angell wakened *Eliab* twice sleeping vnder the *Iuniper*, twice he touched him, and twice he bad him, *vp, eate and walke*; at length hee arose and walked in the strength of that bread fortie dayes: But alas, our securitie is greater then his. Many a time hath the Lord warned vs of the iourney that is before vs: many a time hath he proposed heauenly food vnto vs, and now against this day, the Lord reneweth his mercy towards vs. The Lord waken vs, and graunt at the length, that we may rise and walke, following the Lord, till we appeare before the face of our God in Sion.

But of all other meanes, the moste forceable to rauish our hearts after y^e Lord, is a deep meditatioⁿ of the loue

Scat, 56
But moſte
of all the
meditatiō
of the loue
of God
is profita-
ble to
worke in
vs this hea-
uenly diſ-
poſition.

A preparatine for

Ephe. 3,
18

psal. 66
16

psal. 139.

Iob. 40. 18

Psal. 145.
9

of god towards vs. The apostle protesteth it is a loue that passeth knowledge; the height and breadth, the length & depth wherof, none is able to comprehend; he that at one time cryed out; *Come and I will tell you what God hath done to my soule,* is compelled another time to confesse: *O Lord my God, thou hast made thy wonderful works so many, that none can count in order to thee the thoughts towards vt; I would declare and speake of them, but they are more then I am able to expresse. And yet although we be lesse able, then the Elephant at one draught to drinke vp the riuer of Iordane, let vs be content with the wearied passenger, willing lie to take in so much as may refresh vs; wee cannot measure the waters of the sea in our fist, nor number the starres of heauen; and how then shall we number his mercies which are aboue all his workes? shall we therefore not looke to them, nor behold that glorie of God which shineth*

the new Passeouer.

neth in them? Though we cannot comprehend his incomprehensible loue (yea blessed are we if it shall comprehend vs:) let vs notwithstanding earnestlie and frequentlie meditate vpon it, not by starts and vanishing motions: for as A Candle dooth not at the first receiue light from the fire, were it neuer so bold, but if for a time it be holden constantlie to the fire, it is at the length enlightened: so is it not vanishing meditations that wil warm our harts with the loue of God; but if we shal continue without wearying to exercise our thoughts vpon this great loue, that the Lord hath borne towards vs; it shal happilie fall out at length, that the powers of our soule shall bee inflamed with his loue, and we shall finde the sauour of death in euerie thing that smelleth not of his loue.

No greater loue then this (saith our Sauour) can be shewed among men then that a man should bestowe his

G 3

life,

It is not a light meditation of this loue, that will raise vp our hearts

sect. 57

Neuer
such a loue
shewne as
Iesus hath
shewed
vnto vs,

A preparatiue for

Iohn. I 5,
13

Ioh. I 3, I

stronger
then the
loue of Io-
nathan to
Dauid.
I. sam. 20

life for his friendes : but that which
mā is not able to shew, our Lord Ie-
sus God & man hath shewed to the
Children his good will: for the loue
he bore to vs, he gaue himself in a sa-
crifice for our sins on the Crosse, euē
when wee were his enemies; and hath
here in this Sacramēt giuen himselfe
a food, and nourishment vnto vs: for
so that disciple beloved of him doth
testifie; *When Iesus knew that his heure
was come, that hee should goe out of
the world vnto his Father, forasmuch
as he loued his owne, vnto the end he
loued them*: therefore did he insti-
tute this sacrament, that therein
he might communicate himselfe to
them. O wonderfull loue, stronger
then the loue of *Jonathan to Dauid*!
When *Jonathan* and *Dauid* behoo-
ued to part companie because of
Saules tyrannie, *Jonathan* gaue
Dauid his Garment, his Girdle, and
his Armour: he had no better, and
could giue no better, & so with ma-
ny teares and mutuall imbracings,
de-

the newe Pasſeouer.

departed from him : but our blessed Sauour, before he remoued his corporall presence from vs, gaue his life to redeem our life frō the death: he sent out bloody sweate aboūdantly, as the wittnesſes of his burning loue towards vs, hee prowred out an euerlasting prayer to his father for vs, he hath left behinde him, in his laste will, his peace for our portions: he hath giuen vs his spirit for a comforter, his word for a warner, and this sacrament for a spirituall foode, vntil his second coming againe. No marueile his spouse in the Canticke praised his loue to be far aboue the loue of women : for though in some of the y strength natural of affection be so great, that it makes them indure the painful bearing & bringing vp of their children with the milke of their breasts; yet what is that comparable to this? nothing indeed. Such a loue as here our Sauour hath discovered towards vs, is not to be found againe in the world : for whereas
mothers

Iohn. 17

Cant. 5. 9
Or the
loue of a
mother to
her chil-
dren.

A preparatiue for

Chriftost.
fer. de cor-
pore chrift

Mothers (saith *Chriftostome*) either commit their children to Nurse s, or else brings them vp vpon the milke of their owne breasts : Iesus Chrif feedes vs not with the milke of another, but with his owne flesh, and his owne blood. Necessitie sometime hath compelled the Mother to eate her owne Children, but wee neuer reade that compassion hath moued the Mother to giue her owne flesh to preserue her Children, that they should not die in famine. But our Lord Iesus is that kinde Pelican, that sendeth out his owne blood to nourish his young; and all this hath our Lord Iesus done not grudgingly, but willingly, prouoked hereunto, by that feruent loue hee bare to the glorie of God his Father, and to our saluation.

Seft. 58
A prooffe
of Christs
wonder-
full loue to
wards vs.
Luke. 22

Which shall yet appeare more euidently out of his owne comfortable saying to his Disciples : *I haue greatly desired to eate this Passouer with you.* O word full of consolation!

the new Paffeouer

on! sundrie Paffeouers had he eaten before with them, but he protesteth this was his desired Paffeouer: See ye not heere his vnquenchable loue? he knew it was the last hee was to eate vpon the earth; he knew he was to drinke no more with them of the fruite of the vine, till it was fulfilled in his Fathers kingdome. Hee knew that the same night they wold betray him, and that after Supper a bitter cup of passion was abiding for him; yet his loue ouercame all these impediments, and made him thinke long to eate of this Paffeouer: And which is much more; before euer he gaue himselfe to be crucified for vs on the Crosse, he prouided this Sacrament as a means of the communication of himselfe vnto vs, thereby assuring vs, that his subsequent passion should not defraude vs, but rather affoord vnto vs, and make ready for vs that righteou/nesse and life by Christ purchased on the Crosse, and communicate in his holye table to them

A preparatiue for

Cyp. lib.
2. epist 3.

Ber. in E-
piph. ser. I

sect. 59

them who are his. In the one he was prepared, & made ready as the onely foode of our soules to eternall life, in the other he is applyed, communicated & giuen vnto vs; both of these necessarily behoued to bee done for the worke of our saluation. *Sicut enim ad potandum vinum venire nemo potest, nisi botrus calcetur ante, et prematur: sic nos sanguinem Christi bibere non possumus, nisi Christus prius fuisset calcatus et pressus.* It was a great loue which made our Sauour, content that his blood should bee shed out on the crosse, & so should be made both a rancome, & a conuenient foode for vs, for the father sent him. *Quasi sacculū plenū misericordia, in passione cōscindendū vt effundatur quod in eo latet pretium nostrū.* So is this also a new declaration of his loue, that before his body was broke & his blood was shed, he first ordeyned the meanes whereby it should be communicated vnto vs. These and many more spirituall meditations, should be vnto vs as the breathings

the new Paffeouer.

breathings of the mouth of God, to
kindle in our foules that little sparke
of the love of God, which alas, for
fault of entertainmēt, is almost ouer-
gone & extinguished with the ashes
of our corruptiō: for seeing our Sau-
our lodged to eat with vs, shal not we
long to eat with him? he greatly desi-
red to giue himself to vs in this table,
& for vs on the crosse; & shall not we
earnestly desire to receiue him? hee
knew it was the last he shold eat vpon
earth, & that after it, heauy sufferings
abode him: we know that our ban-
quetting here, is the bāquet that shal
be accomplishe in heauen; it is begun
here, it shal not end here. Cōfortable
is y word of our sauour: *it shall be ful-
filled in my kingdō;* & wil not we then
ioyfully begin this banquet? shal we
be so foolish as to wait vpon lying va-
nities, & forsake our owne mercies?
shal we turne our back vpon y foun-
taine of liuing waters, and dig to our
selues Cisterns y can hold no water?
certainly our darkenes is grosser the
the

What a
notable
comfort
we haue
heere, that
this ban-
quet begū
in earth,
& shall be
fulfilled in
heauen.

Luke. 22.
16.

Iona. 2.8
Iere. 2.13

A preparatiue for

Cant. 5. 8

cant. 1.

1. Kin. 19
19

Rom. 5.

Sect. 60

the darkenesse of Egypt, and our hearts harder then the Adamant, except this burning loue of the Lord Iesus rauish vpward our hearts after him. The spouse in the Canticle, professeth she was sicke of the loue of her glorious husband the Lord Iesus, but alas! we are not touched with the like loue, we feele not the smell of his oynments, and therefore with the rest of the Virgins we runne not after him. *Eliab* touched *Elisba* with his Mantle, and therewithall the Lord ioyned his inward calling, & suddenly *Elisba* left his plough of Oxen, & of a husbandmā, became a prophet. Now the Lord call vpon vs by his word & sacramēt, Let vs also pray, that the Lord wold shed abroad in our hearts by his holy spirit, the sence of that loue of God; then should we neglecting all things runne after the Lord, seeking onely to inioy him.

The men of this world maruell to beholde the suddaine change of life, which

the new Pasſeouer.

which is made in the children of God by his effectuall calling; they maruell to ſee them running ſo feruently after Chriſt, ſeeking him by continuance in prayer, by hearing of his word, by participation of his Sacrament, and that with ſuch an inſatiable deſire, that in this life they can neuer be ſatiſfied with hearing, reading, praying, and communicating: but if the Lord ſhould in like manner touch their hearts, and let them feele the power of an inward calling, then would they marueile no more, farre leſſe diſdaine, yea, they would make haſte, and ioyn themſelues to the company of the godly:

And Saul alſo ſhould become amongſt the Prophets. The womā, who had liued before a licentious life, would now change it with *Marie Magdalen*: ſhe had beene a greate ſinner in the Citie, but became an example of repentance to all the ſinners in the Citie: ſhe proſtrates no more her body to her carnall Louers; but falles downe

Worldlings, who tarry from chriſt, if they were touched with the ſence of this loue, wold forſake all & follow him.

I. ſam. 19

24

Sinfull

women
would be
changed
like Marie
Magdalen
Luk. 7

Handwritten flourish

A preparatine for

And sinful
men shold
be chain-
ged like
Mathew
the Pub-
licane.

downe at the teete of Christ, to craue
his mercie ; in steed of her wanton
lookes, her eies poure out teares, &
her beautifull hayre , which before
shee set out as a proclamer of her
luste, now shee pulleth downe to
wash the feet of Christ. Thus all the
former meanes of her sin, she maketh
new witnessles of her repentance; the
man in like manner, who had sate
all his daies with *Mathew* at the receipt
of custome, that is, who had liued in
ysinful trade of vnlawful gaine, wold
now in like manner forsake it: but
where the Lord by effectuall calling
works not in the heart an earnest
loue of God; no maruaile they lie stil
in the graue of their sins, & rise not
to walk after the Lord. We are ther-
fore so much the more to vse all the
ordinary meanes, which may enter-
tain in vs y little spark of the loue of
god, til it grow vp vnto a great flame,
for the farther vnion & coniunction
of our soules with Iesus Christ; and
this for our dispositiō towards God.

As

the new Pasſeouer.

As concerning our Chriſtian diſpoſition to our neighbour, it is vſually all to the ſpirit of God, to comprize it vnder loue. Our Sauour ſaith that loue is the cogniſance of his Diſciples, & the Apoſtle calleth it *the band of perfection and fulfilling of the law*; & no maruell, for loue ſpeaketh with the tongue of euerie vertue. All the ſundrie precepts, we are commanded to doe vnto our neighbour, are ſummarily comprehended vnder this one, *Loue one another*. As this ſacrament ſealeth vp the communion of the members with the head, ſo it ſeales vp the communion of the members amongſt themſelues: for this bread whereof we eate, is of many graines of wheat made vp into one bread; & the wine is the iuice of many berries collected & vnited into one, to teach vs that all the communicants at this holy table, how many ſoeuer they be, ought to agree together in one, like members of one body, as hauing one Father, one faith,

one

ſect. 61.
The ſecōd part of our new chriſtian diſpoſition is that towards our neighbour we be louing

22

A preparatiue for

Without
loue we
cannot be
of the cō-
munion of
saints;

Iohn. 13,
34

Math. 5.

one Baptisme, one inheritance, as Brethren quickned al by one & the selfe same spirit, (which is not to bee found againe in all the world, except in this excellent brother-hood:) as we cannot be ioyned to the heade without faith, so can we not be knit to the member without loue. Stones and timber cannot make vp a building till they be ioyned, and sundry peeces of mettall cannot bee melted in one worke without fire; no more can Christiāns be vnited in one misty call body without loue, and therefore our Sauour at the celebration of this Sacrament, recommended loue to his Disciples by a new commaundement, which he so called, because it should neuer wax olde: yea, so much doth he account of it, that he will accept no seruice wee owe to himselfe, without that duty of loue we owe to our bretheren. If thou bring thy gift to the Altar, & there remembrest that thy brother hath ought against thee, leane thy offering, goe thy way

the new Pasſeouer

way, and firſt be reconciled to thy Brother, then come and offer thy gift: of this it is euident, that without loue to our brethren, wee can doe no acceptable ſeruiſe to the Lord.

In this therefore, let vs trie and examine our ſclues, what compaſſion finde we in our hearts, toward our brethren: what willingneſſe to do them the good we can, what loue to beare one anothers burden: what readineſſe to forgiue when wee are offended: what humbleneſſe of minde to aſke them forgiuenesse againſt whome we haue ſinned, practiſing theſe precepts: *While ye haue time to doe good to all men: And againe, for beare one another, forgiue one another, euen as God for Chriſts ſake forgane you.* The Maiestie of God (ſuppoſe firſt offended) did firſt ſeeke man to be reconciled with him; and ſhall man that hath offended thinke euill to ſeeke his brother, to be reconciled with him? but alaſſe, are theſe fruites of godlineſſe now

H

to

Sect. 62.

Of the effects by which our loue ſhould be tryed.

Gal. 6. 10
Eph. 4

Readines
to forgiue
rare to be
found.

A preparatiue for

Mich. 7. 1

Psal. 12
Christians
liue now
like Iewes
and Sama-
ritans of
old.

As men
are mor-
tall, so
should
their an-
ger be,

to be found amongst men ? if thou
seeke them thou shalt finde them
*as the Sommer gatherings, or as the
grapes of a vintage cut downe;* though
thy soule desire to eat the fruit
thereof, thou shalt not find it: for
the good man is perished out of the
earth, such as are Christians by
name, they liue like Iewes and the
Samaritans, of whome it is written,
that they might not conuerse toge-
ther: to forbear and forgiue one an-
other, to them are precepts of an vn-
couth language, which they vnder-
stand not: as a sparckle of fire easily
kindles a heape of powder, so a smal
offence remooueth all their affecti-
ons: they are not slowe vnto wrath
like the Lord, and farre lesse like
him in readinesse to forgiue. *As
men (saith Lactantius) are mortall, so
should their anger be mortall:* our
Sauour saith, the sunne should not
go down vpon our wrath: the Apostle
cōmands vs to be children concer-
ning anger & maliciousnesse, who

as

the new Passeouer.

as they doe not deeply conceiue it, so they do not long reteine it, but are shortly familiar with them, with whome they were a little before offended: but as it was doubted of *Sylla, Syllane prior, an Sylla iracundia sit extincta*, so is it out of all doubt, that in many vipers of this age, anger dieth not, till they die themselves.

And as for doing of good to their neighbors and brethren, they liue in the world like mōsters, or like these Gyants, *The sonnes of Anak*: they alone will bee Lordes of the earth, as if the world were made for thē only, or they at the least were born for thē selues, churchlish like *Nabal*: shall I take (saide hee) my bread and my flesh, & giue vnto *Dauid*? al that they haue, they account so to be theirs as if they had not receiued it, or were not the Lords stewards bound to distribute to the necessities of his saints; the rich gluttons, they vse it as a morsell for their own mouth: Now my soule thou hast enough for many daies, let

H 2 *Lazarus*

Sect. 63
Readines
to doe
good to
others
is as rare.

Professors
liues like
the sonnes
of Anak,
churlish
Nabal, or
the rich
glutton.

A preparatine for

Zac. I I. 9

I. Iohn. 4.
8

Sect. 46
The third
point of
our christ-
ian new
dispositiō
is, that we
be sober
and little
in our
owne eyes.

Lazarus find as he may: they thinke with *Caine*, they are no keepers of their Brethren; *That which dieth let it die*. These and many moe are the common and seene corrupsions of this age: wherein we are to examine our selues, how farre the renewing grace of the Lord hath made vs to depart from them, and what holy loue we haue put on: *For hee that loueth not, knoweth not God, because God is loue; and he that loueth not his Brother whom hee hath seene, how can he loue God whom he hath not seene? hereby wee know that wee are translated from death to life, because we loue the Brethren.* And thus much we are content to haue touched of our disposition toward our neighbour.

Now last of all concerning our disposition in our selues, let vs be sober esteeming basely of our selues, highly of the Lords mercie, hungering and thirsting for his saluation: and in verie deed, the more we shall consider how God hath magnified his

the new Pasſeouer.

his holy name by his maruelous mercies towards vs; the more ſhall we be compelled to caſt downe our ſelues before him in all humilitie and ſubmiſſion of our ſpirits. When *Dauid* promiſed to *Mephiboſeth*, that hee would ſhew him kindeneſſe for *Ieſathan* his fathers ſake; *Mephiboſeth* humbled himſelf to the ground and ſaid; what is thy ſervant that thou ſhouldeſt looke to ſuch a dog as I am? but heere the Lord our God, not onely promiſeth vnto vs kindeneſſe for his Sonne Chriſt Ieſus ſake, but preſently performes it, & inueſteth vs againe with our Fathers inheritance, which we forfeited in *Adam*: and where we were of our owne nature, but deade dogs vncleane creatures, dead in ſinne & treſpaſſes; Now behold what loue the Father hath ſhewen vs: He hath made vs partakers of this heavenly vocation, as to be his ſonnes & his heires; and ſhall not we then in our very hearts be humbled before him, ac-

H ; know.

2. ſam. 9.
With *Mephiboſeth*.

Ephe. 2.
1. Ioh. 3. 1

A preparatiue for.

With Iacob & the
Centurion
the womā
of Canaan
and Eliza-
beth.

knowledge our great vnworthinesse
and his excellent mercies. Let vs
confesse with Godlie *Iacob*, I am not
worthie (O Lord) of the least of all
thy mercies, and let euery one of vs
say with the *Centurion*, I am not wor-
thie Lord, that thou shouldest en-
tre within my rooffe. Let vs with the
womā of Canaan, acknowledge our
owne roome, if the Lord should giue
vs but the benefit of whelps & dogs,
that is, should suffer vs to goe vnder
our maisters Table, and eate of the
crummes that fall from it, yet were
~~were~~ it more then any way we haue
deserued: & how then are we bound
to haue our hearts and our mouthes
filled continually with the praises of
our God, who hath bestowed vpon
vs his greatest mercies, whē we were
not worthy of the least; & hath set vs
down as Sons & daughters & heires
at the table of his children, that were
not worthy as dogs and whelps to
creepe vnder it? haue we not cause to
crie out with *Dauid*: *O Lord what is*

man

the new Paffeouer.

man that this maner of way thou art minded
ful of him? Elizabeth maruailed y^e Ma-
ry came to visite her, & in the humility
of her hart cryed out: *Woëce cometh this*
that the mother of my Lord shold come un-
to me? but we haue more cause to mar-
uell at the maruailous mercies of the
Lord: for what are we, that the fairest
among the Children of men shold be deligh-
ted with our loue, and our Lord should
come to visite the base estate of his Ser-
uants, & cōmunicate himselfe, his light
and his life, and his grace vnto vs?
Let no mā think that I haue multipli-
ed these places of scripture without a
cause. The beginning of the diuisiō be-
tween vs & the Lord, flowed from the
pride of our nature; & vnlesse we hum-
ble our selues, & be cōtent in our mind
to sit lower then dust & ashes, by reason
of our sin, it is not possible, we can bee
vnited with the Lord, This is the coun-
sell that in few words, *Michah* giueth
vnto vs, *He hath shewed thee O mā what is*
good, and *what the Lord requireth of thee;*
surely to doe iustly, and to loue mercy, & to

Psal. 8
Luke. 1

Our hu-
miliation
necessarily
required
for effec-
ting
our vnion
with God

Mich. 6. 8

huma

A preparatiue for

humble thyselfe to walke with thy God.
The Lord is indeede a moste high God, yet he is nearest vnto them, & they goe soonest vp vnto him, who are least in their owne eyes, and tremble at his words.

Se&. 65.
With this
humiliati-
on we
should
haue also
an hun-
gring for
the Lords
saluation.
Luk, 1. 53

And beside this inward humiliarion arising of the sence of our owne vnworthinesse and weakenesse, let vs come with a hunger and thirst of the Lord his righteousnesse and saluation: *For he will satisfie the hungrie, but the full he sendeth away empty: onelie they that haue the spiritull appetite, hunger and thirst, are meete to be communicants at this holy table.* As that oyle multiplied by *Elisha*, ceased not so long as the widow had any vessell wherein to receiue it: so shall neuer that oyle of grace decay, but bee multiplied and increased vnto all, that with open & enlarged hearts are ready to receiue it. Thou therefore, who art more ready to faint for spirituall hunger then was *Jonathan*, come hither, put out y^e had of

the new Pasſeouer.

offaith, eate of this hony and make thee full ; and thou that art ſicke (with the Spouſe in the Canticle) for the loue of Ieſus, come eicher and the Lord ſhall ſtay thee with the flagons of his wine. Art thou almoſte dead like that *Ægyptian*, the ſeruant of an *Amalekite* who *Daniid* found in the fieldes , rake and eate of this bread, and thy ſpirit ſhal returne againe vnto thee. But alasse, where is this ſpirituall appetite to be found amongſt vs ? the deadnelle of our heart is lamentable : we ſee not our wants : we ſee not his beautie : wee ſmell not his oyntments : we taſte little of his goodneſſe, and therefore we make not haſte to runne after him. *Daniid* mourned ouer the dead body of *Abner*, but alasse (if we could) we haue much more cauſe to mourn ouer our dead ſoules. Oh that there were in vs y^e holy deſire which *Daniid* proteſteth to haue beene was in him: *My ſoule fayneth for the ſaluation of God: as the heart brayeth for y^e riuers*

For the Lord filleth the hungry, and ſtrengthens them, who are ready to faint.

1. ſam. 3.
33.

Pſal. 43

of

A preparatiue for

Math. 5.

sect. 65

None meet ban-
kettors at this ho-
ly Table,
but they
who are
hungry.

Exo. 34.

35

The com-
fortable
fruite a-
rising to
thē, who
after this
prescribed
preparati-
on com-
municate.
Luk. 18. 4
2, Kln. 7.

of waters, & thirstie ground desireth rain,
so my soule panteth after the liuing God;
blessed are they who hunger and thirst
for his righteousness; for they shall bee
satisfied.

These onely are the guests & ban-
kettors that shall eate of the delicacies
which here he hath prepared, and
whose soule shall bee delighted
with his fatnesse. These shall go from
this Table, as *Moses* came down from
Mount *Sinai*, and his countenance
changed, they shall arise with *Eliab*,
and walke on in the strength of this
bread all the whole daies of their pil-
grimage; they shall go on in their way
with *Sampson*, eating of the hony
which they haue found. They shall
depart from this Table, as the two
Maries did from the Sepulchree with
great ioy. These shall goe home to
their owne houses iustified with the
Publicane; reioycing because they
haue found a treasure, and hath felt
the sweetnes of this Manna: they shall
shall not be able to conceale this great
ioy

the newe Passeouer

ioy from *Isragl*, but shall be forced
to tell euerie *Nathanael* whome they
meet: *We haue found the Messiah*. And
in all time to come, their soules shall
cleaue to the Lord without separati-
on more streightly the the me of *Iu-
dah* & *Ierusalem* cleaued vnto *Danid*
their King: they shall say to the Lord
as *Elizens* said to *Eliab*; as the Lord
liueth, and as thy soule liueth, I will
not leaue thee, and with *Peter* whis-
ther O Lord, shall I goe from thee,
seeing thou hast the words of eternall
life? The Lord worke this spiritu,
all disposition in vs for Iesus
Christis sake, to whome
with the Father & the
holy spirit, be all
honour, praise
and glory
for euer.

* * *

Psal.

Iohn. I

1. Cor. 7.

35.

2. sam. 5.

2. King, 2

2.

Ioh, 6. 68.

A preparatiue for

Pfal. 36. 7.

*How excellent is thy mercie O Lord?
therefore the children of men trust
vnder the shadowe of thy wings:
they shall be satisfied with the sat-
nesse of thine house, and thou shalt
giue them drinke out of the riuers
of thy pleasures.*

Pfal. 61. 4

*Blessed is the man whome thou choo-
sest, and causest to come to thee; he
shall dwell in thy courts, and shall
be satisfied with the pleasures of
thine house.*

*Let glorie be giuen to the Lord, and
his blessing be vpon his people.*

F F N I S.

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